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ANIMISM, CONFUCIANISM AND TAOISM

UNITED MISSION STUDY

Text Book—"The Light of the World," by Speer.

BY MRS. JOHN P. WHITE, MANHATTAN, KANSAS.

IN our third study we take up a group of three religions—Animism, Confucianism and Taoism. At the first glance it seems inappropriate to put in the same class the lowest form of religion with the philosophic teachings of the great Chinese sage. We find, however, that Animism permeates every fiber of Chinese thought and life and is in fact the chief element in the religious life of the Chinese people.

There are founders of various religious faiths; there are sacred books which give the history and precepts of those faiths but there is no founder of Animism; there is no sacred book to tell of its teachings. Nevertheless this form of religion is found, in varying types, all around the world, in Burma, Siam, the Indonesian Islands and Korea, in China and India, in Africa and the Islands of the Pacific.

ANIMISM

Animism is the most primitive form of religion. "It is the primitive man trying to explain the mystery of life." It may be called briefly a belief in the "animation of the universe." "It is occupied with the soul of the living man as well as with the souls of all living organisms and even lifeless objects to which it ascribes souls or soul material." The earth, trees, grass, water, metals, instruments, houses and animals, as well as men are supposed to have souls or spirits.

Animism is a key to all the understanding of ancestor worship and all that is called heathen superstition. The Chinese Animist believes that man's spiritual nature is divided into two parts—good and evil. At death the good part, *shen*, goes to *Yang*— the good part of the universe or heaven, and the evil part of him, *kwei*, goes to *Yin*—the evil part of the universe, or hell.

The Korean expresses this dual soul by sexes; the male soul, of course, is the good one that goes to heaven and the female to hell. Among other more primitive people there is the belief that one soul returns to the "Animistic storehouse" and the other passes on to this man and that, to animals, plants and objects of various kinds.

The soul material is supposed to be more abundant in one part of the body

than another. Men's and animals' heads are especially full of it. Hence in the division of food the head of a slaughtered animal is given to the chief. Head hunting in Africa had its root in this idea. The chief whose hut was decorated with the skulls of his conquered foes was supposed to have received the power of his deceased victims. Medicine and magic are made out of human heads or bodies. From the Battaks of Borneo comes an illustration of this. "A boy from another tribe is captured; his confidence is won by dainties. One day he is brought out in front of the village, where his eyes are covered. The magician steps in front of the boy and questions, one might say hypnotizes, him: 'Wilt thou go whither we send thee? Wilt thou do us good, and our enemies harm? Wilt thou defend us in war and destroy our enemies? Wilt thou kill those whom we name to thee? To all these questions the boy, without misgivings, says "yes." Meanwhile lead has been melted on the fire; it is suddenly poured down the boy's throat and the boy dies. The corpse is burnt to ashes, which are gathered and made into a magic medicine. This is concealed in a stone image, which thereby becomes endowed with a soul. The soul of the murdered boy is employed as an aid in war; it is sent out to kill enemies, or to cause them to commit suicide. They have thereby secured the service of a spirit who is compelled to let loose his destructive powers on all against whom they, his masters, set him."

It sometimes happens that travelers passing through lands where Animism prevails will declare that these people have no religion. They see no temples, no shrines, no priests, no fakirs, no pictures, no images, no prostrations, in fact, no ordinary signs of religion. But if religion means the reaching out of the spiritual in man to some unseen superior spiritual power, then Animists are very religious.

THE ANIMISTIC IDEA OF GOD

Among all these peoples there is a dim conception of God, the Creator of life and all things. They believe in a great good God who set the world a-going and then of his own accord turned it over to evil spirits, or being unable to control these spirits, was forced to retire to his estate somewhere far away.

Among the simplest people of the world as among the most learned, there arises the persistent question which will not be silenced, "Whence came I?" To be sure the learned critic can propose a reply, but usually, the simple-minded Animist in asking "Where did life begin?" "How did life begin?" he reasons that back at the beginning there must have been a Supreme Power. The people of the Malay Archipeligo have various theories. One says the Creator "flattens the skull, twines the bowels, sets a-going the heart, expands the liver, opens the mouth, makes clear the eyes of the sons of men." There are legends current which represent man as born now from an egg hatched by a fabulous fowl, now from a mushroom and now from an animal. In another location man is supposed to have sprung from a woman who came down from heaven and was impregnated by the wind, or again the first man grew out of the earth or on trees or on a bamboo. Other Indian peoples declare that God formed the first human pair out of stone and that the wind breathed life into the stone.

Wherever the missionaries have gone among Animistic peoples they have found the belief in a great good absent God. Livingstone said of the Africans:

"There is no need to speak of the existence of God or of a future life even among the lowest tribes, for these are generally accepted truths among them."

When the Korean talks about God, He is Hananim the Great One. Greatness is His. Love and light and life and joy are not associated with Him. Dr. Gale gives a conversation with an old Korean woman, "It will rain today," he said. "Rain? Who knows?" she replied. "But the morning paper says so under weather probabilities." "Morning paper? Dear me! What does the morning paper know about what Hananim is going to do?" In Mrs. Baird's story, *Daybreak in Korea,* the young missionary who is trying for the first time to give her message to the Korean women says, "Do you know about God?" Old Sim Ssi retorts, "Why, yes, of course. Who does not know about God?" "Perhaps" replies the missionary, "you know about Him, but do you worship Him?" "Why should we?" asked Sim Ssi, "He's too far away; the demons are nearer."

This belief in God, then, is very dim and indistinct. It has been almost obliterated by nature worship and fear of spirits. The hosts of spirits born of fear have thrust themselves between God and man and have left behind a faded image of God which throws but a faint shadow on the feelings of the people.

THE TERROR OF THE UNSEEN

Before Confucianism, Taoism and Buddhism were known in China, Animism held the people in bondage and in all the succeeding centuries the other religions have become permeated with its thought. "The oldest and holiest books of the empire teach that the universe consists of two souls or breaths called *Yang* and *Yin.* The *Yang* representing light, warmth, productivity and life, also the heavens from which all these good things emanate; and the *Yin* being associated with darkness, cold, death and the earth. The *Yang* is subdivided into an indefinite number of good souls or spirits called *shen,* the *Yin* into particles or evil spirits called *kwei,* specters. It is these *shen* and *kwei* which animate every being. It is they also which constitute the soul of man." The gods to them are such spirits as animate heaven, sun, moon, the stars, wind, rain, clouds, fire, the earth, seas, mountains, rivers, animals and the souls of deceased men. The demon world is filled with *kwei* innumerable

A graphic picture of the spirit existences in Korea comes from the pen of Dr. George Heber Jones. "In Korean belief, earth, air and sea are peopled by demons. They haunt every umbrageous tree, shady ravine, crystal spring and mountain crest. On green hill-slopes,

IMAGE OF A DEMON, KOREA
Missionary Review

in peaceful agricultural valleys, in grassy dells, on wooded uplands, by lake and stream, by road and river in north, south, east and west they abound, making malignant sport out of human destinies. They are on the roof, ceiling, fireplace, kang and beam. They fill the chimney, the shed, the living-room, the kitchen. They are on every shelf and jar. In thousands they waylay the traveler as he leaves home, beside him, behind him, dancing in front of him, whirring over his head, crying out upon him from earth, air and water. They are numbered by thousands of billions, and it has been well said that their ubiquity is an unholy travesty of the divine omnipresence. This belief keeps the Korean in a perpetual state of nervous apprehension, it surrounds him with indefinite terrors and it may be said that he passes the time of his sojourning here in fear. Every Korean home is subject to demons here, there and everywhere. They touch the Korean at every point in his life, making his well-being depend on a series of acts of propitiation and they avenge every omission with merciless severity, keeping him under the yoke of bondage from birth to death."

More fear is felt from the spirits of the dead than from any other malignant demons. The spirits of those who have passed from earth under some wrong, keep after the living until the wrong is avenged. Many who have not found a resting place in man or beast go roaming about loose. All kinds of disasters and terrors accompany these vindictive spirits. Sickness, poverty and death mark their course.

In Borneo also, this is the belief of many of the people. When a man dies his soul power leaves him in order to animate other things. It feels uncomfortable without a body and it sits on the grave and terrifies the living. It likes to settle on a hawk or some other kind of bird. Should the cry of such a bird be heard the survivors exclaim, "Be not angry with us, we have not driven thee away, thou hast voluntarily left us." For a long time it is not safe to stay about the house lest a spirit come to drag some one else away. The chief impelling motive for the services for the dead is fear rather than grief or piety. To prevent the soul from returning, thorns are placed on the corpse which is firmly bound, its thumbs and toes tied, ashes put in its eyes and eggs placed in the arm-pits. As soon as possible the body is placed in the coffin which is securely fastened that no soul of a living person may get in. Every one who can, turns himself around lest his soul might be tempted to follow.

Some of the African peoples cut the sinews of the dead and bind them with thongs. Among some peoples the belongings of the dead are torn up and scattered on the path to turn back the soul should it seek the living. Things that the dead were fond of must be laid in the grave, otherwise the spirit will demand them.

The shadow of a man is supposed to be the projection of the soul of the living. It is therefore forbidden to walk in any one's shadow or to beat it. This accounts for the fear that most uncivilized people feel when they see the white man's camera. The Washamba in East Africa think the missionary in taking their picture robs them of their shadow and therewith of their soul which he sends to Europe to serve the white man. Then the owner of the lost shadow must die.

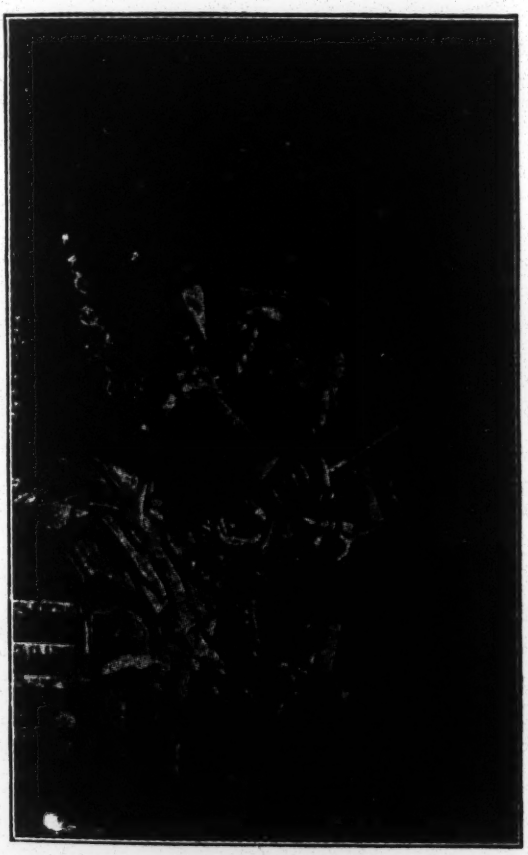
One thing which is painfully impressive among these deluded people is this terror which ensnares them — the terror of dead ancestors, the terror of

evil spirits everywhere. They live as in a nightmare.

"As one who on a lonely road
Doth walk with fear and dread,
And having once looked 'round, walks on,
And no more turns his head,
Because he fears a frightful friend
May close behind him tread."

It is a tragic sadness that runs through Animistic religions. The friendly gods are far away and the evil spirits are very near. It is common to try to deceive the spirits. Sick people are often carried secretly by night to another house to get away from the tormenting demons that are supposed to cause the illness.

If a man is hindered, by an unfavorable sign in a day's work he had planned, he returns home and goes to bed.



A CHINESE GOD

On being awakened he acts as if a new day had begun and congratulates himself on his cunning. In China they paint spear-heads over the doors and windows to keep away evil spirits. Charms are worn by the children to keep away diseases. Boys are dressed in girls' clothes to deceive the spirits lest the son and heir should be mysteriously kidnapped.

Though the spirits are incorporeal they are sensitive to injury. In Borneo when a child is being born the man arms himself with a sword to prevent evil spirits from entering through the crevices of the house. Thorns are placed at the entrance and a trough of water, that the spirits may be wounded or frightened, for they are afraid of water.

In going through Korea one will see by the wayside a tree about whose trunk are piles of stones and from whose branches flutter bits of rags. The spirit in this tree is curious as well as malignant and so to divert his attention the traveler tosses a stone about the base of the tree or tears a strip from his garment and fastens it to the limb. While the curious demon is examining the stone or rag, the frightened Korean dodges past. In China where there is a commingling of Animism with idol worship, the people, when gambling or about to gamble with cards and dice, will cover the face of the idol until the game is over. When a missionary was remonstrating with a heathen for burning paper money and all the paraphernalia at the grave of the departed, the mourner motioned him to be silent, saying, "Hush, that stupid idol does not know any better. Do you think we would be so foolish as to put in genuine coin?"

What comfort the ninety-first psalm would bring to these people. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. .... Thou shalt not be afraid for the terror by night; .... Nor for the pestilence that walketh in darkness. .... Because thou hast made the Lord which is my refuge even the most High, thy habitation."

ANIMISTIC WORSHIP

In this Animistic system there has grown up the need for intercessors who will go between man and the spirit world. In Central Africa it is the witch doctor. In the East Indies the priest and priestess; in Korea the sorceror and sorcoress.

Since the central element in Animistic religion is fear, the chief feature of worship is propitiation. There is a form of prayer among many of these peoples but it is not worship. It is but a ceremony as a necessary means of avoiding calamity.

Of the Dinkas in the Sudan one writer says, "Sacrifices constitute their only attempt at intercourse with God. In fact, they seem to regard Him not as a Being likely to confer benefits, but as a destructive power to be propitiated, if possible."

To propitiate the gods, to placate the spirits, this is the aim of all that can be termed worship.

Dr. Gale in his *Korean Sketches* tells of an experience he had on sea where the sailors were striving to propitiate the storm-god. In the morning he was awakened by fierce beating of drums. After many inquiries he learned that it is a custom among Korean sailors when signs of rough weather appear to beat drums in prayer that the god of storms may quiet the sea and send them on in safety. It was a time for men to pray. In a little while a fierce storm was tossing their little craft to and fro on the angry waters. Just when the waves were highest the sailors began to bring rice and fish on deck. What can it mean? he thought. Do they intend to dine in the teeth of the raging elements No! this is not the food of mortal man. Gripping the decks to hold themselves in place, they join in repeating a prayer and then begin pouring rice and fish over the side to propitiate the monster who is hungering for them. The storm did not stop but after an hour of terrible suspense they found themselves under the lee of an island.

THE MESSAGE OF CHRISTIANITY TO ANIMISTIC PEOPLES

Into this terrible world of fear and dread goes the missionary with his message. He finds the effects of Animistic belief witchcraft, sorcery, demonology superstition, and cannibalism. He sees the spiritual poverty of people whose God is far off, whose future is undefined, who have no sense of sin and no idea of salvation other than a physical salvation.

He sees their tortures and torments and he gives to them a message of hope. When he begins with the first of Genesis and reads, "In the beginning God created the heaven and the earth," they say, "Yes, yes, we understand," and then he reads, "The heavens declare His handiwork," they exclaim, "Ah, yes, we see that too." But to tell of "God coming down in the person of His Son to this poor earth's manger and living, suffering and dying with the outcast and lost" is a story for these people unreasonable, impossible and yet a story that grips the heart and compels belief and acceptance.

He tells of Him who was Immanuel, God with us. He tells of Him who can give joy and peace that passeth understanding, and he shows how, through prayer, the life may be brought in touch with the living, loving ever-present God. Oh, it is a wonderful message, and hungering hearts gladly accept.

THE RESPONSE OF THE ANIMISTS TO THE CROSS

These primitive people who are thirsting after God, the living God, find comfort in the Gospel of Christ. The wonder-working Jesus in His matchless

life and marvelous death satisfies all their longings. Souls bound down by fear and the dark terror of the unseen world find liberation—mental, moral and physical—in the Word of God.

The heartiest response that has ever been made to the missionary message is by Animistic people.

The Fiji Islanders and the New Hebrides were once sunk in the deepest depths of wickedness. Cannibalism, sorcery, witchcraft and cruelty had reached the extreme limit of depravity. Today these communities are sober, industrious, orderly, intelligent, Sabbath-keeping, God-fearing people.

In Bolenge, Africa, a miraculous change has occured among nude, degraded savages. After twelve years of Gospel teaching a church membership of seven hundred and fifty has been gathered and many times that number of adherents. This church supports seventy-five of its own members who have been sent out to evangelize neighboring tribes.

Uganda is one of the splendid fruits of Christianity from Animistic people. Warring, cruel, superstitions savages have been totally changed by the Gospel. *In 1890 one church had been organized. Now there are one thousand and seven hundred with seventy thousand church members. Some of these converts do wonderful things. Last year when their great cathedral was burned they built another at a cost of $50,000. Some of the chiefs contributed forty per cent of their rent roll for one year.

Korea is the "Glory Spot" in the missionary world. Since 1884 a church membership of 225,000 members has grown up. In Bible reading, personal evangelism, giving and rate of growth the Korean Christians lead the world. The largest prayer meeting in the world will be held this week (January 1912) in Korea.

May Gospel teaching spread until all of these darkened minds may see Jesus, "The Light of the World."

CONFUCIANISM

"It is this Animism which ruled the popular mind of China before the time of Confucius, which in Chinese form rules it now in spite of Confucius." Multitudes of spirits were believed to be inhabiting everything and roaming everywhere. Above these spirits were the gods and "over all the gods the superior power called Heaven, the Supreme Ruler, Shang-ti or God."

There are some who think that at one time in China there was a belief in one God. Others who are equally well versed in things Chinese say they cannot think that they ever have had any knowledge of the true God as we understand Him. As far back as history takes us the worship of Heaven was the chief religious function. Forefathers were reverenced and spirits were propitiated.

CONFUCIUS

Among these people arose a great philosopher, Confucius. He lived B. C. 551-478, and was thus contemporary with Daniel and Ezra. The things that he did and the words that he uttered have been cherished during twenty-five centuries and to-day amid the deafening voices whose babel overflows a Chinese school-room one hears the boys droning: "What Confucius teaches is true; what is contrary to his teaching is false; what

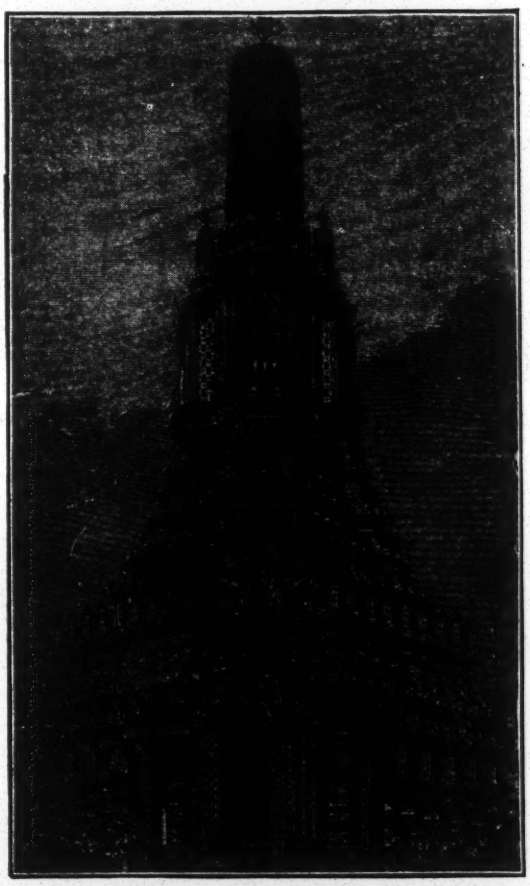
*NOTE—About one-half of the membership of the United Presbyterian Church in North America. Why should these people do greater things than we are doing? Why? "Twenty-five thousand souls for Christ, one million dollars for missions," are small undertakings when comparisons are made.—Eds.

he does not teach is unnecessary."

Confucius was primarily a teacher and political reformer. Though reared in poverty he became very learned and began teaching a few young men who wished to study the history and doctrines of the past.

In government circles Confucius became Minister of Works and of Crime. He worked a wonderful reformation and soon became the ideal of the people. But the Prince of Lu became indifferent towards the principles of the reformer and Confucius dropped out of political life. For thirteen years he wandered from place to place. After experiencing hardships, disappointments and many bitter trials he returned to Lu for the last five years of his life.

Confucius was not a religious teacher. "He was an ancient sociologist." He viewed man and ethics always in relation to politics. He was an editor. He collected and compiled the sayings of the sages. He said and wrote many beautiful things himself. Certain it is that no other human life was ever so indelibly impressed upon such a great number of other lives. The marvel is that until the Western world began to disturb them each succeeding generation maintained the same respect and devotion to the great teacher. His writings and example dominate Chinese thought and life. They stereotype the Chinese education. The Chinese scholars who for years have struggled to win distinction have followed along one beaten path. A thorough knowledge of the classics was the chief factor in raising one of low degree to sit among the wise men of the Empire. The golden era of Confucius lies back five hundred years before the coming of Christ. During all of these centuries the Chinese people have been studying his words and following his example. "China and Confucianism are synonymous terms. By means of absolutely uniform classical text-books, and by written mottoes pasted on all the doorposts of the empire and renewed every New Year, Confucian maxims are kept before the eyes and in the minds of the people." To attain to the best of what has been in the past is the loftiest ambition of most of the Chinese. "Like the pillar of salt in human form, this great people stand intellectually crystallized, unchangably looking backward."

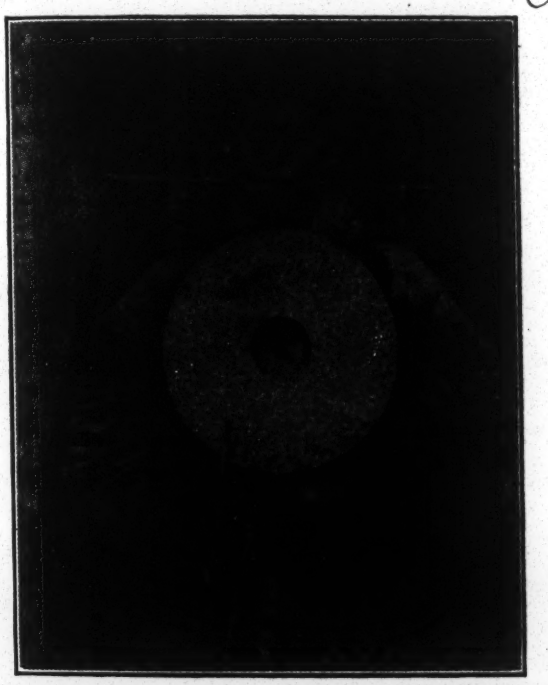


CONFUCIAN TEMPLE
NINGPO, CHINA

"Day after day the worshipers enter this renowned temple; and here by the dim light of the burning incense, or by the light of day that struggles down through the small windows up by the roof, or that comes through the open doorway they knock their heads to the ground in superstitious veneration, hoping as even we hope when praying before our God, to avoid misery and gain happiness with the forgiveness of sins."

In the year 1 A.D. there was begun the custom of conferring honorary titles on Confucius and in 57 A.D. sacrifices were offered to him in all the government colleges throughout the country.

Today he is worshipped twice a year on certain days in Spring and Autumn. All cities above a certain rank have Confucian temples. In these temples are arranged in a particular order a large number of tablets inscribed with the names of Confucius and his disciples, of Mencius and of various great men whose personal efforts have in time past contributed to keep alight the torch of Confucianism. At the Spring and Autumn festivals very elaborate ceremonies are performed. Music and dancing, incense and prostrations and sacrifices are combined to make a great event. There are some who claim that this is not an intercessory or propitiatory service, that it is simply commemorative—a kind of birth-



A MENDICANT PRIEST, CHINA

In fulfillment of a vow to raise a certain sum of money, the priest has pierced his cheek with a skewer, hoping thereby to excite sympathy and hasten the collection of the amount pledged. The beating of the gong announces the approach of the priest.

day celebration. Dr. Arthur Smith who has lived close to the Chinese for many years says that the homage which is offered is real worship, and Dr. Legge, a great authority on China, says this worship could not be more complete if the people were worshipping Shang-Ti (Supreme Ruler of the Universe) himself.

It is an expensive service at least. At this special time when Confucius is officially worshipped, "the sacrificial animals, consisting of an ox and several pigs and sheep, are killed, dressed by scraping, and placed in kneeling posture upon the altars. All civil and military officers are required to attend the ceremony. In Peking the Emporer himself officiates at the head of the worshipers. In the province this is done by the highest mandarin. The silks, among which there are fine brocades, are burned. It has been calculated that 27,000 pieces of silk, each ten feet long, are annually destroyed in the temples of the empire in honor of Confucius. The cost of one celebration amounts to about $500,000 annually for the whole empire not counting the cost and repair of the temples."

In every Chinese school-room is a tablet to Confucius. When the little lad enters schools he is provided with paper money, sticks of incense and a pair of red candles for the first act of worship to the patron of learning. The young aspirant to fame, after presenting himself to the master, goes before the shrine of Confucius—Teacher and Pattern for all ages—burns his paper money, lights his candle and incense and prostrates himself three times. On entering and departing from the school-room the boys are required to make their bows to the tablet.

TEACHINGS OF CONFUCIUS

The term "Confucianism" is at once vague, inaccurate, misleading and indispensible. Confucius is not related to Confucianism as Guatama is to Buddhism, or as Mohammed is to Mohammedanism. Confucianism presents itself

to the inquirer partly as a system of political and social ethics and partly as a State religion, embodying the worship of nature of the spirits, of departed worthies and of ancestors.

Confucius said of himself, "I am not an originator but a transmitter." What was needed, he thought, was a renewal of the old ways. One of the subjects on which he placed great stress was the character of the ruler—only the most able and the most worthy ought to rule. His theory was, if the ruler was virtuous, the people must likewise be virtuous.

The ethical system of Confucius expounds the "Five Constant Virtues:" benevolence, righteousness, propriety, wisdom and sincerity. The Chinese people come far short of exemplifying these splendid virtues because the only help Confucius could offer was "When you fail, seek help in yourself."

The "Five Social Relations" are important teachings. They are those of prince and minister, husband and wife, father and son, elder and younger brothers, friend and friend. With the exception of the last one, the superior is set over against the inferior. The result is that there is a formal type of social and family life which destroys freedom and individuality.

Confucius never claimed to be a religious teacher. He never taught the duty of man to any higher power than the head of the state or family. He avoided all supernatural problems. Man alone was the subject of his study. He recommended that people should *keep aloof from the spirits* and yet hold them in respect. "We have not yet performed our duties to men," he says, "how can we perform our duties to spirits." "Not knowing life, how can we know about death." "He who has sinned against Heaven has no place to pray." Dr. Legge says that he knows of but one place in the writings of Confucius where he uses the personal name of God except when he was quoting from older books. He seemed to study to avoid any such reference and instead used the indefinite term Heaven.

Neither does the great sage give any satisfactory answer to the age old question "If a man die shall he live again?" One of his disciples asked him the crucial question: "Do the dead have knowledge of the service we render, or are they without such knowledge?" The master replied: "If I were to say that the dead have knowledge, I am afraid that filial sons and dutiful grandsons would injure their substance in paying the last offices to the departed; if I were to say that the dead have no such knowledge I am afraid lest unfilial sons should leave their parents unburied. You need not wish to know whether the dead have knowledge or not. There is no present urgency on that point. Hereafter you will know it for yourself."

Modern Confucianism, however, has supplied a great amount of information regarding the great unknown. The deceased are believed to have the same needs in the future life as on earth and these needs must be supplied by their descendants. The torments of hell and the punishments meted out to the unfaithful are described in detail and made very realistic.

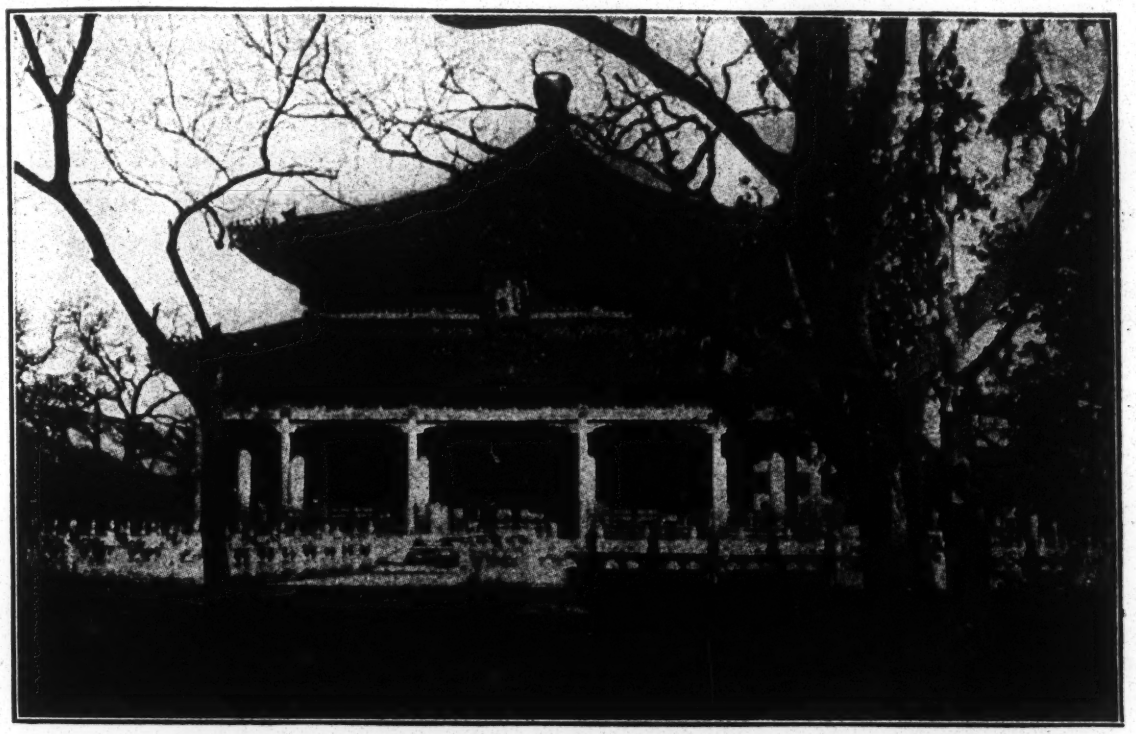
STATE WORSHIP AND ANCESTOR WORSHIP

The two elements which enter largely into what we might term the religious teachings of Confucius are State worship and ancestor worship. The Emperor, who is the Son of Heaven, is the only one who worships Heaven or the Supreme Being. Twice a year, after being prepared by fasting and medita-

tion, the Emperor performs a solemn ceremony in the city of Peking where the Altar of Heaven is.

Ancestor worship, which is performed in every household, possesses completely the heart and soul of China. This is the one faith common to men of all degrees. Hoary with age, it has come down for 4,000 years, having the approval of Confucius and all the sages. In every house is set up a tablet which has on it two names. The Chinese believe that one of the souls of the deceased enters the tablet. The survivors, especially the eldest son, must minister to them by transmitting to the spirit world (by burning) clothing, papers, money and other useful articles. Food is placed before the tablet in the belief that the spirits enjoy the fragrance from it. The substantial part which is left, is still quite palatable to the hungry family. Incense is burned before the tablet daily or at stated times.

In the spring time the family visits the grave of the departed to hold a commemorative service there. The children regard this as a gala day and seldom are they troubled over the spirits of the ancestors. But parents carefully look after every detail. To be remiss in any particular might bring disaster to them. Fear of the spirits of the deceased enters largely into the motive for the careful performance of duty. But who will say that many who bow before ancestral shrines are not impelled by noble motives? This simple tablet is a reality to them, the abode of a dear parent.



CONFUCIAN TEMPLE IN THE FORBIDDEN CITY, PEKING
(Holds the Altar of Heaven)

How many memories crowd upon their minds, of those who nurtured them in helpless childhood and hopeful youth! There is nothing revolting or cruel about this service. It is calculated to strengthen family relationships, to cement affections between brothers and sisters, and to uphold habits of filial reverence and obedience. This system has held families together in a marvelous way. It has promoted industry and cultivated habits of domestic care and thrift.

On the other hand it works against

the best interests of the family. It takes the best land for the dead regardless of the needs of the living. Ancestral piety forbids the digging of the hills for gold or silver or any other treasure. What are the living and what is yellow gold compared to the sweet repose of a father's ghost? Ancestor worship impels toward early marriages, reaching out after a new generation that will offer sacrifice to one's departed shade.

SACRED BOOKS

There are nine sacred books that have shaped the life and thought of China. Some of these are the writings of Confucius; some are his sayings written by his disciples and some are compilations made by Confucius.

In the "True Man" the philosopher depicts the character of an Ideal Princely Man who under all circumstances preserves a golden mean and is thus a model for all men. "The Princely Man," he says, "does not descend to anything low or unworthy. The Princely Man enters into no state wherein he cannot be true to himself. If he holds high office he does not treat with contempt those beneath himself. If he ocupy a lowly position he uses no mean acts to gain the favors of his superiors. He corrects himself and blames not others. He feels no dissatisfaction. He does not cherish resentment toward his neighbor."

The influence of this ideal upon the minds of unnumbered millions must have been measureless.

Of the many notable sayings of Confucius, none is more widely known than his Negative Golden Rule. One of his followers had asked, "Is there a single word which may serve as a rule of practice for the whole of one's life?" Is not *Shu* (reciprocity) such a word?" replied Confucius. "Do not to others what you would not wish done to you."

Other of his sayings are as follows:

"Without virtue, both riches and honor seem to me like a passing cloud."

"I have found no man who esteems virtue as much as pleasure."

"The perfect man loves all men. He is not governed by private affection and interest, but only regards right reason and the public good. The wicked man, on the contrary, loves if you give, and likes if you commend him."

"The perfect man is not satisfied with himself. He that is satisfied with himself is not perfect."

"Patience is the most necessary thing in the world."

It is noteworthy that these books, though from the pen of heathen philosophers, are remarkably pure in thought, different from the holy books of Hinduism.

Of the book of Odes one writer says there is nothing in the whole collection that could not be read aloud in any company.

These classics form the course of study in the Chinese schools. They enshrine the greatest truths the nation has ever possessed. Students commit them to memory and take for their ideal in life the "Princely Man." Well would it be for the young men who go out from our Christian colleges and universities if they were as familiar with the Holy Bible and if they took for their pattern in life the Perfect Man, Christ Jesus.

MENCIUS

Another sage held in high esteem and second only to Confucius is Mencius. In many points he agreed with Confucius. Both of them agree in teaching natural goodness of man's nature. In face of the daily contradiction of this optimistic theory Mencius says, "The tendency of man's nature to good is like the tendency of water to flow downwards. There are

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none but have this tendency to good just as all water flows downwards."

A Chinese scholar says: "The great object of Mencius in his writings is to rectify men's hearts, teaching them to preserve their heart and nourish their nature and to recover their lost heart."

Altogether the system of Confucian and Mencian philosophy is a wonderful system of thought. If its injunctions were followed the world would be a different place from what it is. Unfortunately it fails to recognize the inability of man in himself to attain high ideals and for this failure has neither explanation nor remedy.

DEFECTS OF CONFUCIANISM

It is plain that Confucianism has failed to satisfy the needs of China's teeming millions. Dr. Faber summarizes the errors and defects of the system, a part of which are:

1. Confucianism recognizes no relation to a living God.
2. There is no distinction made between the human soul and the body.
3. There is no explanation given why some men are born as saints and others as ordinary mortals.
4. Confucianism is generally devoid of a deeper insight into sin and evil.
5. Confucianism finds it impossible to explain death.
6. Confucianism knows no mediator, none that could restore original nature in accordance with the ideal which man finds in himself.
7. Prayer and its ethical power finds no place in the system of Confucius.
8. Polygamy is pre-supposed and tolerated.
9. In Confucianism the system of social life is tyranny. Women are slaves. Children have no rights in relation to their parents.
10. The whole system of Confucianism offers no comfort to ordinary mortals either in life or death.

In all the points where Confucianism is weak Christianity is strong. The message of Jesus Christ, carried by His messengers to the great Empire of China,has wrought many changes in the lives of those who have heard. God, sin, and salvation and a holy life have indeed been a great revelation and thousands of hungering hearts have been won to the Christian Church.

TAOISM

Another form of religious faith in China is Taoism. One of the most comprehensive words in the Chinese language is *Tao*. It means the Way or Path or Truth. One of the numerous translations gives more light on this term: "Tao is impalpable. You look at it and you cannot see it; you listen to it and you cannot hear it. You try to touch it and you cannot reach it. You use it and you cannot exhaust it. It is not to be expressed in words. It is still and void; it stands alone and changes not. Nameless, it is the origin of Heaven and Earth. With a name it is the mother of all things. It is the ethical nature of the good man and the principles of his action."

Lao-tsi, the great sage of the Taoists, endeavored to meet the need of the human heart by the annihilation of the passions with a view to being absorbed into Tao which bears a resemblance to the doctrine of Nirvana of the Buddhists.

When the philosopher found that his teachings had made little progress, he exclaimed: "I am forlorn as one who has no home. I am like one who has lost all. In mind, I am like a fool. I am all in a maze. Common people are bright enough. I am enveloped in darkness. Common people are sagacious enough; I am in gloom and confusion. I toss about

as if on the sea. I float to and fro as though I were never to rest." A pathetic cry indeed for one who never heard the words: "Thou wilt keep him in perfect peace whose mind is stayed on thee."

Modern Taoism is a great departure from the teachings of its founder. It is of such motley character that it can hardly be defined. It is concerned with a search for the elixir of immortality, the observance of fasts, the use of rituals and charms and especially demon worship.

Among the many objects of worship is the Dragon King, supposed to rule the floods. He is worshipped in the form of a serpent. This ceremony was performed by the late Li Hung-Chang, when he was Governor-General of the province of Chih-li.

Among abject superstitions is the animal worship of "The Five Great Families, namely: The Fox, the Rat, the Weasel, the Snake and the Hedge-hog. Richly dressed merchants may be seen kneeling to an iron pot containing incense burned to "His Excellency, the Rat."

In every temple is a series of rooms depicting the horrors of the future life, where the wicked are being tried for the crimes committed in this life. "Here are pictures or oftener images of men and women climbing mountains of ice only to fall back again; caught on spears and tossed back and forth to executioners; ground between mill-stones or sliced up with sharp swords with a little dog running about licking up the blood."

The tens of thousands of Christian converts in the Chinese Empire testify that there is neither joy nor peace nor hope in the philosophies of the sages. Jesus alone can give comfort.

Today in "this critical hour of the centuries," when the eyes of the whole world are turned toward China, let the church increase her prayer for this great people that they may emerge from these revolutions, a nation transformed by Christian progress and by Christian power.

QUESTIONS

1. Mention some Animistic ideas prevalent in America?
2. If you were an Animist what would be the strongest appeal of Christianity?
3. What do you admire in the teachings of Confucius?
4. What lack do you find?
5. What moral ideals of China's past will prove valuable to her in the future?
6. What would you as a missionary, approve and what condemn in ancestor worship?
7. If you were chosing a missionary field among which people would you prefer to labor—Animists, Confucianists or Taoists?

REFERENCE BOOKS

The Light of the World.—Speer.
Uplift of China.—Smith.
Pastor Hsi.—Mrs. Howard Taylor.
Rex Christus.—Smith.
The Living Christ and the Dying Heathenism.—Warnack.

REFERENCE PERIODICALS

☞ Persons having access to the files of the Missionary Review of the World, will find the following helpful in the foregoing studies:

"The Urgency of the Crisis in the Far East." June, 1908.

"A Layman's Impressions of Missions in Asia." June, 1908.

"The Greatest Work in the World." October, 1908.

"Present Day Buddhism in Korea." September, 1907.

"A Message From Griffith John." December, 1907.

Results of Missions in Siam and Laos." "Siam, Its Progress and Prospects." "Some Facts About China Today." May, 1908.

"Pastor Hsi—A Miracle in China." February, 1909.

"Korea, the Land of Opportunity." April, 1911.

"Korea After Twenty-Five Years." September, 1909.

"Missionary Influences in Chinese Reform." January, 1909.

"Solving the Problem." December, 1911.

"A Woman's Life in China." February, 1911.

"Observations in China." By J. Campbell White. Jaunary, 1912.

"A Women's Mission Study Class at Work." January 1912.

An excellent article, "The Influence of the Christian Church on Modern Chinese Thought and Practice." *Church Missionary Review,* July, 1910.

"The Missionary Message in Relation to Non-Christian Religions." Commision IV. of World's Missionary Conference Reports.

"Causes for Chinese Rebellion." *Women's Work* — Presbyterian — A Foreign Mission Magazine. January 1912.

CHINESE FIELD LABORERS

THE BIBLE AND THE DICTIONARY.

Wherever Robert Morrison was, in every spare moment he worked on the translation of the Bible and the compilation of the Anglo-Chinese dictionary. This monotonous grind was his recreation, his entertainment, and his amusement—at least it was the only approach to these things he ever allowed himself. He was much isolated, and those about him were suspicious of his pursuits; many were openly antagonistic. He ran the gauntlet toward his goal amid jeers and scoffs and jostlings and hard knocks.

OUR MOSLEM SISTERS

THIS PAGE WILL BE DEVOTED TO

Work Among Moslem Women

EDITED BY

MISS MINNEHAHA FINNEY, EGYPT

(Home on Furlough, Mayfield, Kansas.)

APPEAL TO CHRISTIAN WOMEN

—

By the Women Delegates of the Conference at Lucknow, India, on Behalf of the Moslem World.

—

AWAKE!

Five years ago at Cairo, the first Conference of Moslem workers sounded the call, "*Awake!*" Since then those who have watched, have seen the eyes of God's people beginning to open to the Mohammedan question, and their pulses beginning to stir: the breath of dawn is in the air.

With the movement at home has come an arousal in the torpor of Islam. More progress has been made towards liberty in Turkey and Persia in these five years, than in the five centuries that lie behind them. The Conference a year ago at Lucknow, has dealt with the outcome of this arousal in its fresh tide of opportunity. Therefore, the note of the Second Conference may be summed up in the cry:

ADVANCE!

First comes the call to advance in the prayer fight. One of the proposals is that the whole of the Moslem world be swept into a great prayer-cycle binding all into a unity of intercession. May it not be that some such march around the walls of our Jericho will bring the crumbling in their stronghold for which we wait.

That old story of Jericho lights up afresh when we note that "*all men of war*" were to share in the march. The *fighting strength* marching 'round *once a day* caused a disintegrating of the structure that ended in a complete shattering, bringing the walls down flat.

If so, *onward* with our intercession in the Name that has power to move all things in heaven and earth and under the earth: not even the walls of Islam can resist the impact of that power, *if we hold on and move on.*

All that matters is that we move on with God, instead of standing still, before the difficulties—that we *each* move on—*advance.*

A story is told of a West-African campaign of the last century. The officer in charge had summoned his battalion and asked for volunteers for a desperate venture. He gave the word of command that each volunteer should step forward a pace from the line. Something called off his attention for a moment. He looked back; the line was still unbroken. "Shame on you, for Queen's men," he cried, "has no one moved?" The sergeant saluted: "They have *all* stepped forward," he answered; "as one man they had taken a step forward, leaving the line unbroken as before."

"Thy people offer themselves in the day of Thy power."

"This is the victory that overcometh the world, even our faith."

Our faith is in the present power of the living Christ.

Readers of this Magazine, this appeal is to *you.* You are the workers, the "*men of war*"—the fighting strength—the ones to advance in this onward march of intercession which is sure to lay flat the walls of Islam.

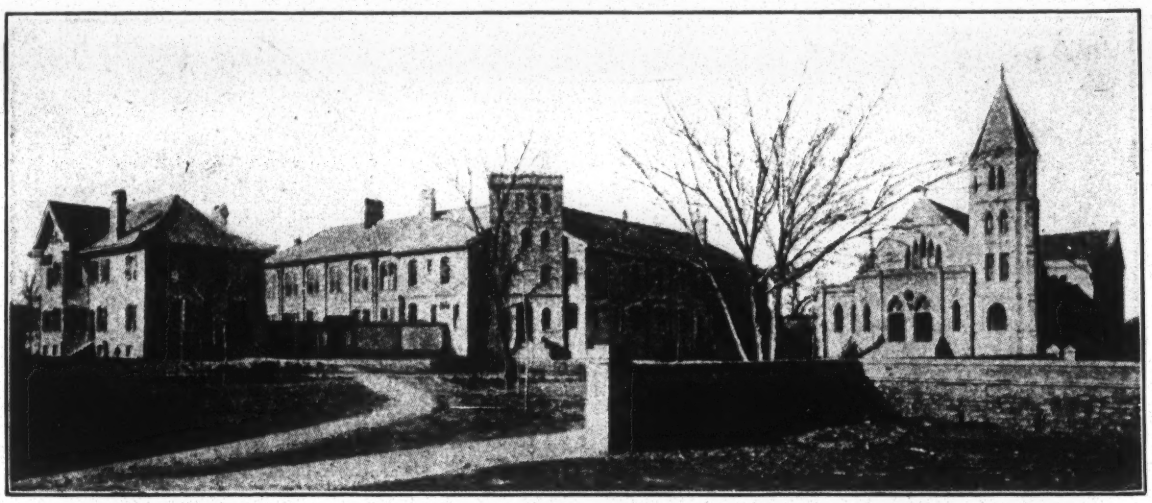
Next month a prayer-cycle will be offered so that there may be *unity in our intercession, the impact of power in His Name.*

Courtesy American Bible Society.

THE PEKING BIBLE SHOP OF THE AMERICAN BIBLE SOCIETY.

AMONG PAGANS AND OTHERS OUTSIDE OF CHRISTENDOM THE BIBLE IS PRODUCING A REMARKABLE ENLIGHTENMENT OF CONSCIENCE, EVEN WHERE CHRISTIANITY IS NOT ACCEPTED.

The entrance of Thy word giveth light.



UNION WOMAN'S COLLEGE AND BRIDGMAN SCHOOL, PEKING, CHINA.

THE DOCTOR AND HIS PATIENTS, PANG CHUANG, CHINA.

Education and healing follow in the track of the Bible.

REV. W. J. BRANDON, Ph. D.

Died at Pasrur, India, September 22nd, 1911—A Young and Valuable Missionary Gives Up His Life After Eleven Years Service.

The Gulu Shah "Mela" is a Mohammedan fair held at the grave of a saint, seven miles from Pasrur. It is a very popular Mela and thousands of people gather there every year. The religious feature is only a minor part of it. It is also a cattle fair; and English officials are in attendance, who receive many thousands of rupees in revenue for the Government.

The Christians alone who attend the fair for the purpose of buying and selling have been estimated at three or four thousand. Besides these there are the vast crowds of Hindus and Mohammedans who come for the same purpose, while the Mohammedans perform their religious rites as well.

Dr. Brandon always considered this Mela as the crowning opportunity for evangelistic work during the year. At this time it was his custom to dismiss the village schools in the district, and require his whole teaching force to be present for Christian work. The Mission holds a choice spot on the fair grounds for the preaching services. The man who owns this, has a boy reading in the village Mission school, and although a Mohammedan, he has resisted all overtures from others, and given it to the Missions from year to year.

This year, Dr. Brandon made an extra effort for evangelistic work at the fair. More tents were put up, and in addition to his band of workers, he had twenty-five or thirty school boys trained to sing the Psalms in Punjabi, set to Punjabi music, and these were led by the best Christian singer in the District, accompanied by the native instruments.

Dr. Brandon wrote to neighboring missionaries, both of our own and other Missions, inviting them to join him in the work, and to bring their Indian workers with them. As the time of the fair conflicts with the first week of the Sialkot Convention, the missionaries could not respond to his invitation, but many of the workers were present to help the Pasrur band.

The workers went to the fair grounds on September 16th, and set up the tents and had all in readiness. On that day Dr. Brandon went to two villages to attend the ordination services for Elders, making a long journey. Pasrur is without a pastor, so he had to return there and hold Sabbath services. Early Monday morning he took with him his son, Loyal and went to the fair where they spent the week. The workers say they never heard him preach with such power. His last sermon was on Friday night, September 22, from the text, "We were in our own sight as grasshoppers, and so we were in their sight." Num. 13:33. His audience at night being made up almost entirely of Christians, this was a most appropriate subject.

The strenuous days were spent in meeting all who came to the Christian camp to discuss religious themes— some being earnest seekers for the truth, while others came merely to pick flaws in the Christian religion before the multitude. What a glorious week of work to close eleven years of devoted service in the Mission field!

On Saturday morning, September 23rd, the camp was packed to return to Pasrur. That day Dr. Brandon wrote to his wife who was on the hills, that both he and Loyal were well, that they would spend the Sabbath in Pasrur, and go to the Sialkot Convention on Monday morning. Before she read that letter she had seen his grave! Saturday was

spent in meeting with those who came for a last talk before leaving the grounds. In the late afternoon they started home, talking with the workers along the way. They reached Pasrur about 6 p. m. On the way Dr. Brandon was not well, but attributed it to indigestion from eating native food during the week. He became worse after reaching home, but told a teacher who lived on the compound that it was only indigestion, and he would be well in the morning. At midnight he was compelled to call the teacher. No missionaries were in the station, all being away at the Convention, and the teacher begged to be allowed to send a telegram to Sialkot for Dr. White. He refused, still holding that the attack of indigestion would pass away. The assistant at the White Memorial Hospital was away on her vacation, and the only medical help available was the Indian nurse. She had been called out in the city and only received word of Dr. Brandon's illness at 2 a. m. She recognized the disease as cholera, and sent a telegram to Dr.White which failed to reach her. The young nurse bravely did all that she could, having only the help that the servants on the compounds could give. It was then too late to do anything, had the most efficient doctor been present. At 9 o'clock Sabbath morning, September 24th, Dr. Brandon went to his eternal home.

The telegram received on the Sialkot Convention grounds soon after ten o'clock, telling of his death came as a terrible shock to all. It was the first intimation of anything wrong. Six of the missionaries, including Dr. White, went at once to Pasrur, getting there about 2 p. m. The rest of the day was spent in caring for Loyal and the little orphan boy who had both been attacked by the same disease, and in preparing the body for burial, and in making the coffin.

At 11 p. m. the little band of missionaries acompanied by sorrowing servants and Christian from the city, with sad hearts, laid away their beloved fellow-laborer to await the resurrection morning. Before we left we sang softly the 23rd Psalm, "And God giveth His beloved sleep."

On Monday evening Mrs. Brandon arrived after her long sad journey from the hills acompanied by friends who could only help her by their prayers and sympathy. Then followed anxious days when Loyal's life hung in the balance. The brave mother! God helped her. No one else could. Even in her agony she said, "I am glad Loyal was with his father, even if God takes him, I am glad he was here." She was ready to give her son, too, for India, but God heard the prayers offered for him and spared his life. The orphan boy also recovered. He was one of the four whom Dr. Brandon with his kind heart had taken for the Summer vacation.

Dr. Brandon is at rest among the people he loved. Even in death he is not separated from the Punjabi villages for whom he labored and for whom he has laid down his life.

"Here is the patience of the Saints; here are they that keep the Commandments of God, and the faith of Jesus. and I heard a voice from Heaven, saying unto me, write, Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:12-13.

NOTE—On December 20th, 1911, just three months after her husband's death, Mrs. Brandon arrived in America — Grove City, Pa.— with her four small children. This sudden and awful change from the happy and useful service in India calls forth the sympathy and prayers of the Church in behalf of Mrs. Brandon's responsible task in providing and instructing this precious family.

FOREIGN MISSIONARY CORRESPONDENCE.

EGYPT

Thanksgiving Day in Cairo

Cairo, Deember 8th, 1911.

For several years it has been the custom in Cairo to have the youngest men in the field preach the Thanksgiving sermon. This year of course, the work fell on Mr. Roy, and he gave us a very good and helpful sermon from the fourth verse of the one hundreth Psalm. "Enter into His gates with the thanksgiving and unto His Courts with praise." The Vice-Consul, Mr. Knabenshue, and his wife were present, and a few other friends besides our workers.

The Consul himself is not in Egypt just now. At dinner, Mr. Giffen's principal guests were Rev. and Mrs. VanEss, on his way to their work in Arabia.

Mrs. Watson had the American ladies from the "Girls' College." Mrs. McClanahan had the Monmouth ladies, Mrs. Harvey had the fifteen Theological students, and an Englishman and an American who have no home in Egypt. Coffee was served in the drawing room. Then there was half an hour or so of singing the new version of the Psalms, after which one of the students made a little address and another offered prayer.

In the late afternoon the mission club, as has been usual for several years, gathered into the drawing room for coffee and refreshments.

The usual Thursday evening meeting was one of thanksgiving to God for His great mercies to us as a mission and as individuals. We hear from other stations that all spent the day pleasantly and thankfully.

One morning Sitt Bukhtea, the Bible woman took me out with her to the huts. This is a part of Cairo where the houses, little mud buildings, all belong to one man. The people are almost all Moslems, and Sitt Bukhtea goes every Monday to visit them. The first home was up a stair, and the woman of the house has learned to read very well. She read from 1st Corinthians and the teacher explained the meaning. Two other women dropped their work to come to listen.

The next place we stopped, we sat in front of the door. An old man greeted Sitt Bukhtea with the greatest cordiality and called the women who soon gathered about, sitting on the ground. There were two men, six women and quite a number of children. The old man listened so eagerly, agreeing with all that was said, several times exclaiming in a sort of ecstacy, "There is but one God, and Mohammed is the apostle of God." as if he felt that only his saying could adequately express his pleasure in all he heard.

At the next house the woman brought her sewing and worked busily as she listened. A group of women a little farther on had been sorting wheat, a cloth was thrown over the basketful of wheat and I had a most comfortable seat while Bukhtea talked simply of the love of God and the need of love for each other.

Only a few houses were visited of the many open to this earnest worker. The thought that possesses one on coming back to Cairo is *the great opportunity, open doors on every side,* and also hungry souls coming to ask for the Bread of Life. Is there no one, even though he or she have only the five small loaves and two fishes, ready to bring them to Jesus, that He may feed these hungry thousands?

EDITORIAL.

THE WOMEN'S MISSIONARY MAGAZINE.

With this issue, our readers will have a better magazine. The publishers have moved into their own building entirely equipped with new and improved machinery. From this time on we will have the clear beautiful type of this issue and will be in a condition to improve as it becomes necessary. We can with less labor than at any time in the past execute our work and send it forth with skill and beauty furnished by the marvelous improvements of modern printing.

So much, so good. No one can be more thankful for the realization of all these hopes than the Editorial Committee, but the greatest work remains to be done. No amount of latest improved machinery can place our magazine in the homes of the women of the United Presbyterian Church without their consent and co-operation. The equipment of our publishers is adequate enough to supply a larger and more attractive magazine if we demand it.

The obligation to give the best magazine possible is the responsibility that is ever upon the hearts of the Committee.The great work being done for missions, and the greater work in contemplation throughout our Church, as also the whole

NOTE WELL

FIRST: That God has ordained that His work shall be carried on in part by the use of money.

SECOND: That funds will not be contributed with steady conscientious liberality and regularity unless donors are informed as to the needs. If information is small, gifts will be smaller. The Missionary Magazine tries to give the requisite intelligence HENCE, HELP IT!

THIRD: That not self-esteem, but concern for the work urges the Editorial Committee to present this appeal. The Magazine has but one great aim — the spread of the Kingdom for God's honor and man's good.

Christian world, demands an increased interest and support from every portion of our Church. The Women's Missionary Magazine is a very important factor in the enlargement of our women's work in missions. It is no longer an experiment.

The Magazine is necessary in every home if we are to accomplish our part in making the Gospel known to all people.

For twenty-five years the Magazine has steadily increased its circulation. The time is now at hand to give it a momentum that will increase its usefulness beyond anything in its past history. It can be done with united effort. Systematic, enthusiastic, effectual plans are now to follow. THE MARCH NUMBER OF THE WOMEN'S MISSIONARY MAGAZINE WILL PRESENT THE INSPIRATION THAT WE HOPE WILL PERMEATE THE WHOLE CHURCH, and bring into existence the best possible magazine with the greatest per cent of readers of any denomination.

IS THIS ASKING TOO MUCH?

LET US HAVE THE PROSPECT OF REALIZATION.

The Women's Missionary Magazine will furnish sample copies as long as the supply lasts.

* * *

Any one failing to receive their Magazine should not wait more than one month to enter complaint to Mrs. S. M. Kelso, Treasurer, Xenia, Ohio.

* * *

With the increasing interest in the study of missions there is sure to follow a spirit of responsibility. Oh, women of the United Presbyterian Church, do you know that these are the greatest and grandest opportunities of the age? It is wonderful to be alive today, if we are in sympathhy with the coming of the King to rule. He is surely making His will known. How grand to be alive to give Him His own!

* * *

We have received $5.50 from Rev. J. M. Hamilton, author of "Around the World." (See advertisement on fourth page cover of this Magazine.) Mr. Hamilton writes that one half of the sale of the books will be given to aid in the building of a dormitory for girls at Frenchburg College, the latest mountaineer work under care of the Women's Board. If you purchase this interesting book you will help build the dormitory.

* * *

Mrs. Boyd, of St. Clair, Ohio, mother of Rev. Howard Boyd, and Mrs. G. S. Bell, workers in our Mission Field, Egypt, secured ☞ *Sixty-seven* new subscriptions as a result of her Post Jubilee Campaign.

The Women's Missionary Magazine has received a large list of new subscriptions from portions of the Church where the Jubilee Campaign for new members to Missionary Societies, and new subscriptions to the Magazines was made. In Pittsburgh, and vicinity a remarkable record was the result of the campaign.

* * *

THE WORLD IN CINCINNATI

A great Missionary Exposition is arranged to be held in Cincinnati, Ohio, from March 9 to April 6. Rev. A. M. Gardiner, who successfully managed similar expositions in London and Boston, is secretary of "The World in Cincinnati." An army of twelve thousand stewards — men, women, children — will be required and are in preparation to make this of great importance.

Christian leaders in Cincinnati and neighborhood, are giving their time and support. It is the purpose of leaders in Missionary Education to place this novel and most attractive exposition in many cities extending throughout the country. A pageant of Darkness and Light, like those in London and Boston, will be the feature both afternoon and evening, during the period of the exposition.

* * *

POST JUBILEE GAINS MANY NEW MEMBERS

Five Thousand More Women in Missionary Societies in Pittsburgh, Than One Year Ago

Such were the headlines published in the Pittsburgh Commercial-Gazette, of Friday, Jan. 12, 1912, and well they tell the story of the results of the Post Jubilee canvass in Pittsburgh and vicinity, during the Fall of 1911, under the direction of the seventeen year old Women's Union Missionary Association of Allegheny County. The Post Jubilee canvass for new members of missionary societies, new organizations and new subscriptions to the Missionary Magazines, was suggested by Mrs. Henry W. Peabody, of Boston, who was the originator and organizer of the Jubilee movement, which brought thousands of Christian

women in America to a higher plane of living, of praying, of serving and of giving.

In every Jubilee section from the Pacific to the Atlantic during the tour of the Jubilee speakers, from October 1910, to March, 1911, the careless and indifferent women of all denominations were stirred up as never before to be interested in missions.

In order to reap the harvest of such plentiful seed-sowing, and to bring the non-workers into active service for their Lord, the Post Jubilee canvass was undertaken.

The results in figures of work carried on in Pittsburgh, and vicinity by eleven denominations, as given at the semi-annual meeting of the Union Missionary Association, Jan. 11th, are as follows: New members 5,253; new organizations 65; new subscriptions to Missionary Magazines 1,916. Six denominations will report later.

In the figures given the United Presbyterians led, as they did one year ago, in gifts to the Jubilee million dollar fund for missions.

Their reports carefully collected through return post cards sent by the Women's Board to Presidents of Senior societies in Presbyterials bordering on Pittsburgh, show: New members 1,400; new subscriptions to the Women's and Juniors' Magazines 751; and new organizations 27. With the exception of two, the new organizations are Young Women's and Juniors'.

* * *

CHRIST SHALL BE MAGNIFIED

Phil. 1:20

The Program Committee for the Chicago Convention of the Women's General Missionary Society has prepared a program for approval by the Women's Board. The committee has aimed to have the program in its every feature and its every detail work out the motto or watch-word or rally cry of the Convention: "Christ shall be magnified." It has been the purpose to fill every morning, every afternoon, every evening of the Convention days with that which Christ may bless, of which He will approve, which will promote His honor and His glory, which will magnify His name, which will advance His cause in our own church in this land and in every land, where we are striving to make Him known to those who know Him not. It has been planned in the interests of Him whom we are striving to serve and in His interests only. It was arranged in conformity to Paul's injunction — "Remember Jesus Christ," and so all else was forgotten; no person's or persons' claim to place or position was allowed to interfere with Christ's claim to place and position. The program has arranged for very definite seasons of prayer and meditation which we are hoping will be real "Quiet Hours" with Christ. But these can work out in magnifying Christ only if the churches prepare for them definitely by prayer, if delegates come in the spirit of prayer—not as a form, because it was their time in the system of rotation—and if delegates, life members, committees and officers are supported adequately by earnest, continuous prayer by the women of the church.

There never was a time when prayer was more urgent. There never was a time when needs were more pressing. The women of our denomination never had a greater opportunity for advancing the Kingdom of Christ in the world than now, and if they plan in that convention for the things of the Kingdom in wisdom and in power, it must be in the wisdom and power of Christ. He is willing to do His part from now until

May 17, 1912, if we are willing to do ours. You can help. *Will you?* You *may hinder?* Do you dare take that responsibility? I mean *you.* Not your President, not any of your society officers, not your convention delegates, not your Presbyterial committee women, but *you,* a woman in the United Presbyterian Church to whom has been given blessings manifold in denomination, congregation, society, and home, and especially in her own heart and life. *You* will help, won't you? You can't count your blessings; you can't name them, every one—they are so rich and manifold. You will do all in your power to magnify Christ, won't you? Tell Christ that you will.

And more! If Christ is to be magnified at the Chicago convention, it will mean that some of us are going to get a vision of Christ that we have never had up to the present. That vision will not only reveal Christ to us, but it will reveal ourselves to ourselves and we will become conscious of our pitiful littleness. May we all be strong enough to bear the revelation. How small our gifts will then seem, how weak our efforts, how inadequate our service, how cold our prayers. Be very sure that into whatever field of activity we may be led by this vision, it will bring joy, for we will be with Him; that whatever surrender it may call upon us to make, it will mean perfect peace and satisfaction, that whatever gift it may require us to make, it will mean a coming harvest yielding one-hunded fold; that whatever of prayer it will ask of us, it will mean coming into the presence of Our Father, and pouring out our hearts to Him who loves to hear His children.

Christ wants the women of the United Presbyterian Church to test His promises, to prove Him and see what He can do with even a few who are wholly given up to Him. May there go up from every heart and every home, from every society and very congregation during every one of these preparation days the words of strong acclaim: *Christ Shall be Magnified.*

—Anna A. Milligan

* * *

IMPORTANT NOTICE

The Union Missionary Association has engaged Miss Anna A. Milligan of the Shady Side U. P. Church, to give the series of lectures she delivered at the Summer Schools of Winona and Boulder Col., last July, on the new text book, "The Light of the World," by Robert E. Speer.

The six lectures will be given in some central down town church on Monday afternoons from 3:30 to 4:30 P. M., beginning with a preliminary talk Monday, Jan. 22. The place will be announced through the pulpits and the daily press.

Women of all denominations are uged to join the class and get the benefit of the lectures. Price of tickets and text book, $1.00. These can be procured at the door of the lecture room or from representatives of the Association.

STUDY FOR THE MONTH.

MARCH — ANIMISM, CONFUCIANISM AND TAOISM

Text book — "The Light of the World."

Suggestive Bible reading—Psalm 2.

Roll Call—Scripture text showing the duty of man to man.

Topics for Study.

1. The religious leaders.
2. Ancestor worship; its evil and good effects.
3. Spirit worship.
4. The message of Christianity to the Animistic peoples.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER
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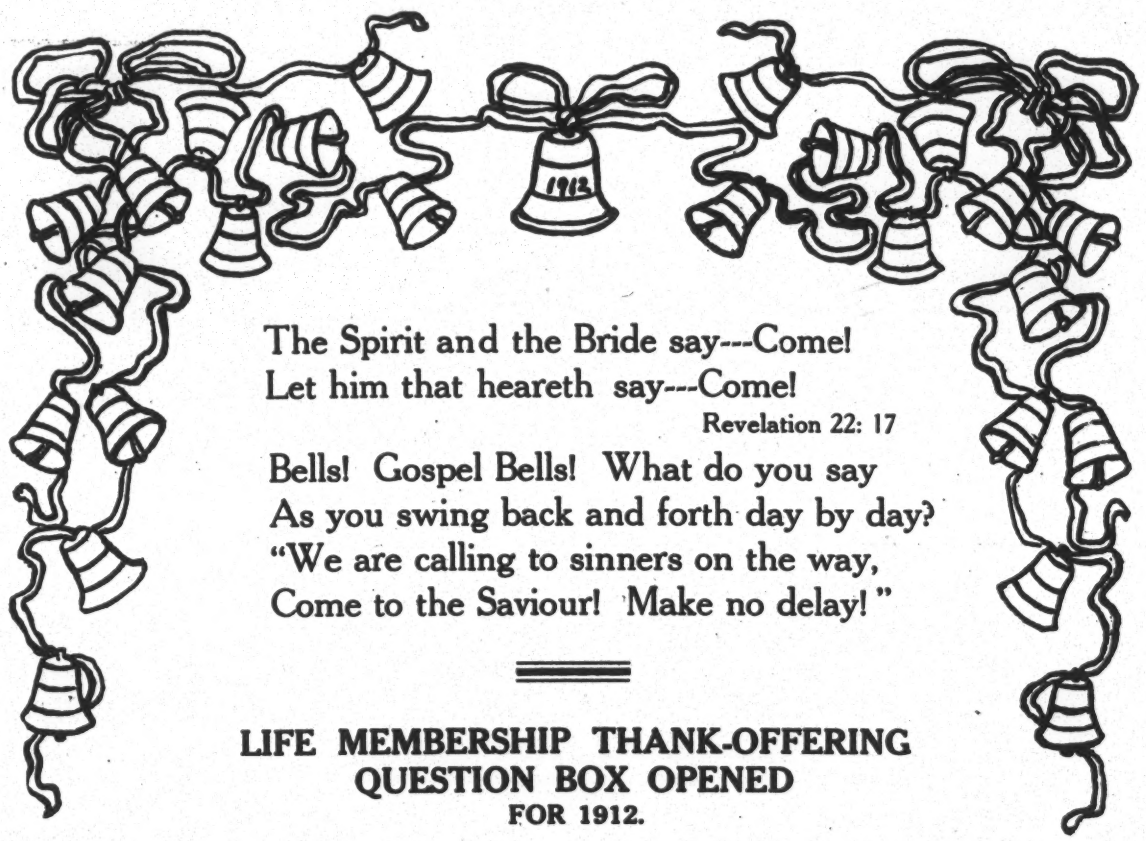

The Spirit and the Bride say---Come!
Let him that heareth say---Come!
Revelation 22: 17

Bells! Gospel Bells! What do you say
As you swing back and forth day by day?
"We are calling to sinners on the way,
Come to the Saviour! Make no delay!"

LIFE MEMBERSHIP THANK-OFFERING QUESTION BOX OPENED FOR 1912.

Question—What constitutes a Senior Life Membership in the Women's General Missionary Society?

Answer—The payment of a fee of twenty-five dollars.

Q.—Who are eligible for life membership?

A.—Any one whom the donor of the money may name.

Q.—Who can have the privilege of paying the life membership fee?

A.—Any individual for herself or for himself — a parent, a family, a friend, or a Presbyterial or congregational society for an officer, provided the society money is given over and above the regular thank-offering through the boxes.

Q.—When should the membership fees and special gifts for the Silver Anniversary Thank-offering be paid.

A.—At any time during the anniversary year, 1912. If notice of gift paid, will be sent to the Thank-Offering Secretary, credit will be given early, in her department of the Women's Missionary Magazine.

Q.—Are there any special dates recommended for giving membership fees and designated offerings?

A.—Yes! Such days as birthdays, wedding anniversaries and memorial

days in gratitude for some special blessings and mercies received.

Q.—Will life membership fees and special gifts be counted with the offering of 1912?

A.—All such gifts designated as thank-offerings, will be counted with the regular offerings given in the Fall through the boxes, as "Silver Anniversary Offerings."

Q.—How can local societies and Presbyterials get credit for the life membership fees and special gifts?

A.—By having them paid through the society treasurers to the treasurers of Presbyterials.

Q.—Should any offerings be paid direct to Mrs. J. B. Hill, Treasurer of the Women's Board?

A.—Not unless the donors are outside the bounds of societies, or for some good reason they desire to have personal credit for gifts.

Q—When and where will the Twenty-fifth Anniversary offering be reported?

A.—May 1913 at the annual convention of the Women's General Missionary Society to be held in Washington, Pa., where the first thank-offerings were given in May, 1888.

Q.—Will any recognition be given of life membership fees and special gifts?

A.—Yes! The Women's Board furnishes each life member with an illustrated booklet containing reports of the departments of its work, as a certificate of membership. In addition, FOR THE YEAR 1912, the Board will present for each life membership fee and special gift of $25.00 and over, designated for the Silver Anniversary Thank-Offering, a portfolio in blue and silver, containing twelve pictures of scenes in mission fields.

Q.—What privileges are accorded life members at the annual conventions of the Women's General Missionary Society?

A.—Entertainment in the homes of the community for lodging and breakfast; taking part in the conferences and discussions; and every privilege accorded the regularly appointed delegates.

Q.—What spiritual benefit is derived from being a life member?

A.—It gives the Christian worker during her lifetime, the joy of knowing that she has an active part with others in the support of the work of the Women's General Missionary Society and that when called to her reward, her name will be placed on the list of "The Crowned Ones."

Q.—If one who is already a life member desires to contribute a fee of $25.00 to the Silver Anniversary Thank-Offering, upon whom might she bestow the honor?

A.—Upon a missionary, a faithful officer in a congregational or Presbyterial society, a "shut-in" friend, a pastor's wife, or a young friend whose interest in the Master's work would be thereby deepened.

Q.—What has been done with the life membership fees paid into the treasury in past years?

A.—They have been invested from year to year with the purpose of having the fund accumulate until it would reach an amount that would justify the Board in expending it for some one specially needy object, in which every life member would have a share.

Q.—What is the life membership fund at present and has it been designated for any purpose?

A.—The fund amounts to fifteen thousand dollars, ($15.000.) and in the month of December, 1911 it was designated by the Women's Board, for the purchase of a desirable lot for a Girls' Boarding School, in the city of Tanta, one of the strongholds of Mohammedanism in Egypt.

Q.—What would be the cost of a suitable building for the school?

A.—No estimate has yet been made, but the cost will probably be from $30,000 to $50,000 to build and furnish it.

Q.—Is there money in the treasury of the Women's Board for erecting such a building?

A.—No! but plans are being made to raise the sum needed. During 1912,

through *life membership fees* and *special gifts* designated for the building through the Silver Anniversary Thank-Offering.

Q.—Is it possible to raise so large a sum through special offerings in the twelve months of 1912?

A.—It certainly is possible if every officer and active member in the congregational societies will do her full part in praying and planning and working, and giving toward the fund. Large sums have been raised through special thank-offerings, over and above the regular offerings, in the past, *why not in the future.* "Work, for I am with you," saith the Lord.

STORY THANK-OFFERING BLANKS TELL.

Chapter I.

Rules for Honor Roll: Women's and Young Women's Societies win a place by doubling the offering of the previous year. Juniors, by averaging one dollar per member.

PRESBYTERIALS	No. Societies	No. Report Offerings	No. Increased Offerings	Societies Giving First Offering	Honor Roll	Honor Roll Junior Societies
Concordia	8	8	5	Juniors, Concordia, Kas.	W.M.S., Jamestown, Kas. W.M.S., Four Mile, Kas.	
Keokuk	28	26	14	Juniors, Fairfield, Iowa.	W. M. S., Crawfordsville, Iowa	Cradle Roll 1st Washington, Iowa
Brookville	16	14	7	Juniors, Dayton, Pa. Juniors, Atwood, Pa.	W.M.S., Jefferson, Pa.	
Boston	24	18	9		W.M.S., Whitensville, Mass.	Boys' Jun., Boston, Mass. Girls' Jun., Boston, Mass.
Detroit	14	11	10		W.M.S., Southfield, Mich. W.M.S., Millitary Ave. Detroit	
Steubenville	30	30	15	Y.W.S., Richmond, O. W.M.S., Scio, O. W.M.S., Glade Run, O.	Y.W.M.S., 2nd East Liverpool, O.	
Colorado	26	25	16	W.M.S., Olathe, Col. W.M.S., Valley, Col. Juniors, Olathe, Col.	W.M.S., Montrose, Col. W.M.S., Greeley, Col. W.M.S., Ft. Collins, Col.	
First Ohio	35	34	20	Juniors 2nd, Dayton, O. Juniors, Tranquility, O.	Y.W.M.S., Cherry Fork O. W.M.S., 2d Cincinnati, O. W.M.S., Seamen, O.	Juniors, Tranquility, O.
Wheeling	30	23	9			Juniors, Roney's Point, W. Va.
Chicago	20	20	15	Juniors, 3d Chicago	W.M.S., 6th Chicago, Ill. W.M.S., Gary, Ind.	
Pawnee	14	11	3		W.M.S., Miss'n Crk., Neb. W.M.S. Summerfd., Neb.	
Wisconsin	13	13	6	W.M.S., West Allis Juniors, West All's		Juniors, Caledonia, Wis. Juniors, Lisbon, Wis.
Sidney	25	24	8			
South'n Illinois	25	25	18	W.M.S., Duncanville, Ill. Juniors, Jordan Grove	W.M.S., Grand Ave, St. Louis W.M.S., Romaine Prairie, Ill.	
Spokane	6	5	4	Jrs., Washtucna, Wash.		
Chartiers	46	40	23	W.M.S., Wheeling Hill	Y.W.M.S., West Middletown, Pa.	
Muskingum	46	28	10			Juniors, 1st Cambridge, O.
Idaho	8	7	4	W.M.S., Boise, Idaho		
Mansfield	14	10	7			
Gujranwala, Ind.	20	7	3		W.M.S., Sangla Hill	

(To be continued.)

PERSONAL PLEAS

I

Reader! The special effort to be put forth during 1912 in behalf of giving the Gospel to the spiritually needy women and children in Tanta, Egypt, needs *you.* Christ's command to you is:

Go *quickly,* and tell that I am risen.
Matthew 28:7

II.

Reader! It needs your earnest personal prayers and efforts and gifts, *NOW*

Go, *work today* in my vineyard.
Matthew 21:28

III.

Reader! What month will record for you your birthday? Will you not on that day have a special gift to give to your Lord?

In Him we live, and move, and have our being. Acts 17:28.

IV.

Reader! On what day in the past did your kind Heavenly Father bestow upon you or yours some special blessing or mercy?

Wherefore I will not be negligent to put you always in remembrance of these things, *though ye know them.*
2 Peter 1:12

V.

Reader! What anniversary days in your life call for special praise and thanksgiving, for which you can prove your gratitude through thank-offerings.?

If there be any praise, *think on these things.* Philippeans 4:8.

VI.

Reader! What will you do *now* to help swell the list of membership fees and special gifts for the Silver Anniversary Thank-Offering to be published from month to month in the Women's Missionary Magazine?

The King's business requireth haste.
Samuel 21:8

INSTRUCTION

It is earnestly desired that persons in giving money for life membership fees or special gifts, shall pay them through the treasurers of their societies, to the Presbyterial treasurers and through them to the treasurer of the Women's Board. The name and address of a new life member or donor of a special gift, designated for the Silver Anniversary Thank-Offering, *(but not the money,)* should be sent to Mrs. Mary Clokey Porter, 15 Marshall Ave., N.S., Pittsburgh, Pa., to enter in the Magazine with any interesting facts that may be furnished.

FIRST LIST OF LIFE MEMBERS FOR THE SILVER ANNIVERSARY THANK-OFFERING OF 1912

Mrs. W. P. Wiegering, Tabernacle Church, Youngstown, Ohio.

Mrs. John C. Park, Eighth Church, North Side, Pittsburgh, Pa.

Miss Elizabeth Stotts, Young Women's Missionary Society, Keokuk, Iowa.

Mrs. I. H. Milliken, Superintendent Junior Society, Aspinwall, Pa.

Mrs. J. C. Boyd, Women's Missionary Society, Mt. Lebanon, Pa.

PERSONAL NOTES

Mrs. Wiegering's life membership fee came from her husband as a Christmas gift. It is interesting to know that the first "yard of dimes" paid in as a special thank-offering in 1908, was given by Mrs. Wiegering for her one-year-old son, and her name now heads the list of life members for 1912.

Mrs. Park's twenty-five dollar fee was a birth-day gift from her husband, who is an Elder in the Eighth Church, Allegheny, and is a staunch friend of women's work.

Miss Stotts contributed twenty-five dollars to the life membership fund in order that she might have her name enrolled in the list with her aged mother. Mrs. Stotts was made a life member of the Women's Missionary Society of Monroe, Iowa, in recognition of her faithful service as recording secretary for seventeen years, and for not having missed a meeting of the society in *twenty-six* years. Mrs. Stotts is still active in work for her Master.

Mrs. Milliken's fee represents a gift on her fifteenth wedding anniversary. She is the President of the Junior Workers' Association of Monongahela and Allegheny Presbyterials and her name adds strength to the life membership list.

Mrs. Boyd is the highly esteemed mother of Rev. Howard Boyd and Mrs. C. S. Bell, workers in the Egyptian mission field. In recognition of her having assisted in organizing the Women's Missionary Society, of St. Clair congregation, in 1883, and having served it as President for ten years, and a faithful helper at all times, the members of the Society at its meeting in January placed her name on the first list of life members for the Women's General Missionary Society for 1912. Mrs. Boyd's activity in the Post Jubilee canvass in the Fall of 1911 is seen in the fact that she secured 67 NEW SUBSCRIPTIONS TO THE WOMEN'S MISSIONARY MAGAZINE.

Paul's words:. I charge thee before God—that thou observe these things.. 1 Timothy 5:21.

Christ's words: .Go and do thou likewise. Luke 10:37.

.Readers!. Will you not help to give a long list of life members from month to month in the Magazine? .Secure all possible before the May convention in Chicago.

NOTICE

In designating *special* gifts as Thank-Offerings, do not forget the Girls' Boarding School at Sangha Hill, India.

YOUNG WOMEN'S DEPARTMENT

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5

MOTTO: "I WILL NOT OFFER UNTO THE LORD, MY GOD, THAT WHICH COSTS ME NOTHING."

AIM: FIFTY NEW SOCIETIES THIS YEAR

OUR SPECIAL WORKERS

Miss Anna B. Watson, M. D., Tanta, Egypt.

Miss Roma Beatty, Lyallpur, India.

Miss Bertha Houston, Frenchburg, Ky.

Miss Christianita Totten, Henderson, North Carolina.

Pray Without Ceasing.

TOO TIRED TO PRAY

Karl E. Titus

Thou art too tired to pray to-night.
All day thy busy feet hath borne thee on
To duties that perforce must be performed.
Thou hast had cares that claimed thy closest thought,
And now to-night thou art too tired to pray.

Thou art too tired to pray to-night,
Ah, yes! amid the busy whirl of life
Thou badst no time to think of things above,
And now to-night thou needs must rest, and art
Too tired to pray.

Thou art too tired to pray to-night,
But whose protecting love has shadowed thee?
Whose sleepless eye was watching thee? Whose hand
Was gently guiding thee throughout the day?
Art thou too tired to pray to-night?

Too tired to pray? Too tired to thank
The One who gives thee all? Too tired to ask
For more, when for a single word thou might
Be blessed a hundred fold? But hold!
Art thou too tired to pray to-night?

PROGRAM FOR MARCH

DEVOTIONAL—

SCRIPTURE LESSON — Miriam, the Gifted. Ex. 15:1-21.

SING—Nos. 178:7, 8, 11; 72:83; 215: 12-16.

ROLL CALL—Current events from China.

PRAYER — For missionaries and Christians in China.

TOPIC

Animism, Confucianism and Taoism.

PAPER — Fetichism, the religion of superstition.

SING—No. 321.

NARRATIVE—Life of Confucius.

SUMMARY—Confucianism, its errors and defects.

SKETCH—Shanghai of to-day.

DISCUSSION—The building of Mencius and Laotsze on Confucianism.

PRAYER — For our own *Special workers.*

Men are convinced more quickly and certainly by what they see than by what they hear. It is not, "Let your lips speak," but, "Let your light shine." The living epistle is not known and **heard** of all men but known and **read.** —Mattbie D. Babcock.

MOST ENCOURAGING REPORT

The Luxor Young Women's Society of First Church, Detroit, Michigan, has a membership of fifteen, who, their leader, Mrs. R. J. Hutton, says, are the best workers that exist.

Their Thank-offering was eighty-one dollars. Christmas box and barrel valued at forty-two dollars were sent to the Freedmen, while three boxes valued at one hundred and eight dollars were sent to Luxor, Egypt, with Miss Buchanan, last July.

NOTE—Good! Have we another society that has a better record for work, according to membership? Let us hear from *you.*—Eds.

MIRIAM, THE GIFTED

Miriam, the Gifted is the first of the sweet singers of Israel; and she sings for God. She uses her gift for the elevation of human souls into heavenly life, and she becomes in this the forerunner of all the Hebrew poets. She is the founder of what may be called the school of intellectual benevolence—the ministration to humanity by the power of mind. Almost from the dawn of her being she revealed this bias of her nature. Her recorded life opens with a scene of thrilling interest. There has come into play with full force the demand for the survival of the fittest. All the land of Egypt is arrayed against a people whom it has subjected to slavery—the children of Israel. It dreads the manifest increase of their population; at all hazards it resolves to diminish their numbers. All the adult strength of a country is hurled against the inmates of the nursery with a view to cut another people down. It is the mustering of gigantic animal forces for the suppression of incipient national life. And all these gigantic forces are worsted and laid low by the hand of one girl and two grown women. The first is by far the most advanced in mind and by a stroke of precocious genius preserved the nationality as well as the life of the child Moses.

Miriam had also tenderness of feeling, but it was blended with something of a stronger mould—a power of suggestion, a depth of shrewdness, a fertility and readiness of resource, which placed her even in girlhood, on a height entirely her own. Then for years the curtain drops and when it rises again it is upon a new scene. Egypt has vanished and another world has dawned. The slaves have become free. Again they stand upon the banks of a water; but it is no longer the water of the Nile river; it is that of the Red Sea. They stand upon these banks triumphant; they have been emancipated from the Egyptian thraldom. And their emancipation finds vent in song. Miriam is again their mouthpiece; but it is Miriam grown to womanhood and she addresses the God of her fathers. Her accents are those of praise. She has become the poet of her time, and her poetry is consecrated to the heavenly life. Her people are about to take their way through a dreary desert, and she would fain lead them on with songs of cheer, but she knows the most powerful songs of cheer are songs of memory. She knows that nothing

kindles man's hope for the future like his survey of the past;and it is to the past she turns. Instead of painting the glories of a promised land, she dwells upon a deliverance that has already come. She points not to the grapes of Eshcol hanging on the trees of to-morrow, but a vanquished sea lying on the bosom of yesterday. And this is right; the intelligence of the girl has survived in the woman. It is a memory that gives wings to hope. If Israel is to hope for a land flowing with milk and honey it must not be by looking forward but by looking back.

Again the scene changes, and we find ourselves in a totally different environment. We have passed from the Nile river and from the Red Sea; we have entered into the heart of the wilderness. We have left behind also the song of triumph. A cloud has settled over the singer—a moral cloud. Miriam has had a spiritual fall; she has contracted an inward stain. She has fallen just where we should not have expected it; she has rebelled against Moses. Her mission had been to protect Moses; she had saved him for his country; she had sung his triumph over the shores of the Red Sea. Was it not of all acts the most inconsistent—to rebel against the policy of her life? The fault of Miriam was an error of judgment. She under-rated the mental powers of Moses. To the multitude he was wrapped in a veil of mystery. But to Miriam he was only a younger brother whose steps she had guided over the threshold of life. She was subjected to a temporary disgrace. She was expelled from the congregation of the Lord for seven days. She had to bear the sorrow of seeing Israel's march to the promised land arrested—arrested on her account during the days of her banishment. Her effort at a change of ministry ended in her humiliation, yet she kept an honored name not only through the marches of the wilderness, but through the long march of Jewish history, men ever spoke of her as Miriam, the prophetess.

Miriam never reached the promised land; she died in the wilderness almost when the goal was won at the opening of the fortieth year of Israel's wanderings. It seems a sad thing to have fainted so near the crown. Yet a death in the desert "was a fitting close for such a life as hers." Miriam was a bird of song, and songs are sweetest in the night. Miriam was meant to sing in the wilderness and for the wilderness; and when the wilderness was past, her work was done. Her mission was to cheer the desert; and when the end of the desert was reached her task was over. Not inappropriately, she passed away at the eleventh hour of Israel's journey. Over her grave at Kadesh we feel disposed to write an epitaph whose words shall reproduce a strain of Patmos, "She sang the song of Moses, but it was also the song of the Lamb."—*Adapted from an article by George Matheson, D. D.*

SHANGHAI — A Sketch.

Some one was saying, as we looked off across a sea of rose and violet, to a group of fishing vessels, and all the voice that reached one's ears was the lapping of the waves on the shell-strewn beach,—some one was saying, "One almost forgets that one is in China," and verily, that is true. Shanghai, with its international medley of voice and vestment, adaptation and abnormity, seems far away, to us at the sea-shore, yet an odor, a street cry, or a passing ship restores the picture. Let me give it to you: There, too, is the water, the avenue of approach to the city. Coming up the river on a tender or launch, from the ocean liner that lies miles away at the mouth of the stream, one is in a watery boulevard bordered by tall masts and gaudy smoke stacks. A polyglot nomenclature across the bows betokens ships ingathered from the harbors of the world. Rude barges, oily tugs, and tiny slipper boats contrast strangely with the grim monsters of war, that, flying flags of highly civilized nations, bear witness to the lingering barbarity of mankind. The hulks are there for customs and police and in the last of all the ports to yield the right to distribute opium to the nation that has risen to suppress a national curse as effectively as any nation on earth—in these ports, one sees the rotten hulks that store the opium that the Chinese *must* receive from for-

eign merchants. But look ashore; there on the Bund one sees, not China, but a modern city. Great buildings of stone and brick of Western architecture, with gaily flying flags, smooth pavements, electric street-cars, automobiles, the mad chasing carriages of the brokers, all these catch the gaze. But what is the slow current of traffic, that line of blue, which continues unceasingly along the way, long after the shutters on the modern buildings have been put up, and the iron gates clang shut for the night? There along the same highway, where electric lights throw vague shadows of the trees and wires from above, the line flows on; straw-sandled men with noiseless feet speed silently by, drawing rubber-tired

CHRISTIAN CHINESE MEDICAL STUDENTS

jinrickshas with their fares; with swinging trot the burden bearer, who almost unaided, carries the produce of the ship away, goes grunting by; and there amid others, with the strength of horses, the perspiring wheel-barrow man hurries by with his heavy load.

But we must proceed into the business section of Shanghai. Here Nanking Road, narrow, paved softly with wooden blocks, spreads out to one's gaze, in window and in shop, the treasure of the world. So narrow in some places that the tram-car and a carriage fill the space between shop-fronts, it is nevertheless the trade artery of the city. Indian silks, British woolens, American groceries, Chinese silverware, German stationery, French millinery, Russian caviare, Japanese fancy goods and Greek cigarettes, you see along the upper course; and farther down are the brilliant vertical signs of the Chinese firms in gold-leaf and carving, whose goods are even more varied and whose doors are crowded with hordes of purchasers. It was on this road one evening that we found the populace with an upward gaze, and there was flying high the French aviator, who, the next day dashed to his death amid the throng at the Race Course. A carriage pulled up to watch his flight that evening, and seated within robes of wondrous hues decked with jade and pearls and diamonds, sat one of Shanghai's society women, whose home in its luxury surpasses description. Out along the drive, called Bubbling Well Road, hidden behind the great wall, with its dense shrubbery and giant trees, is the homestead of one such lady. Not one but twenty houses shelter the family; thirty children of all ranks have been adopted; special teachers are hired for their training, Christian teachers, though the master of the home is a Jew, and the lady a Chinese, who has within her home precincts a private temple, with Buddhist nuns in attendance. Along this road are scores of homes as luxurious and wonderful. Reception halls, tea rooms, and treasure boudoirs, combines all the world has to offer of rare luxury, and within the walls of each are tens of women, who look into a new China which is being moulded by their precedents. Yet all this is not Shanghai.

Come with us at dusk along the less pretentious streets, with modern shops and semi-modern ways. You are passing an archway—look within. Ten feet wide, stone paved, reeking with heat, on one side are the front doors of a row of residences, on the other side the back doors of a similar row, that opens on another noisesome alley. Some of these homes are clean, and others packed with humanity, are today suffering from the intense heat, the lack of air, the absence of all vegetation—all that makes life

dear to us—and yet they must live. Come at dusk, for here beneath the folds of flags we honor, governed by a council of foreign men, there are alleys that bring the blush to our cheeks. Sitting at the public entrance of row on row of alleys, clad in brilliant silks and jewels, are little girls, many of tender years, set forth by soulless masters to tempt the lust of men. No, not all the blessing of Western life has come to Shanghai. Within a stone's throw of one of these blocks of alleys is a Christian Girls' school and a Christian church.

For English-speaking folk there are three principal places of worship, the Cathedral, and the Union and Free Christian churches, yet only a small proportion of the ten thousand foreign residents of the city are in touch with Christian activity. One traverses the streets of Shanghai to see on every corner the police, sometimes Chinese in solid British chosen uniform, directed by Indian "Sieks," who are in turn commanded by English "Bobbies" who might be fresh from London town. You cross a bridge and are superseded by a French-capped police, with the Chinese in gaudier uniform, and their overseers, the imported Anamese. And there are sections, where Chinese alone control. Especially is this true of the original Shanghai, the circular walled town of one hundred thousand souls, whose wall is now pierced by roads that are being widened to carriage traffic, and whose hovels are moving slowly backward to the pressing in of modern things. Here from the city gate, we can look down upon the old, old street whose traffic has been pouring out since long before we "knocked at China's doors, with cannon balls," and see across the mass of roofs, the dawning of a new day in the East. Here alone, in the "native city," is old, old China, with its old tea-house on the lake, whose picture you can see upon your willow-pattern plate; and here the beggars thrive.

From the old city it is a half hour's ride by tram, first on the French section, then by the British line, along Szechuen Road, past the public gardens kept for those of foreign blood, across the Garden Bridge and then again past small shops and residences to the cross-road which leads to the Young Women's Christian Association headquarters for two hundred and fifty women who know not how to lead or how best to direct the powers that in them lie.

This little house serves as the quarters of the Shanghai Association, and this year is the home of the national secretaries. The lane upon which the house looks out is narrow and lined with rows of brick dwellings, each with its little garden of palms and roses and ivy. The guest-room has the soothing motto, "Sleep sweet within this quiet room, etc." but that is merely a call to valiant effort, for across the street is a cinematograph hall, whose patrons line their cars, and carriages, their foot-men and 'rickshas, just beyond the fence and on till midnight defy the elements that make for sleep.

The gay, pleasure-seeking crowd of all nationalities, the women and children in the alleys, the recluse women of the old city, the ladies of Bubbling Well Drive—all these with the help and retardment of Western civilization give us food for meditation, object for prayer, and inspiration for meditation.

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*Written for the Association Monthly by Miss A. Estella Paddock, National Young Women's Association Secretary of China.

Missionary Review of the World (new) - - -	$2.50
Women's Missionary Magazine - - - -	.60
	$3.10
Both for - - - - - - -	**$2.50**

If subscriptions are sent to Mrs. S. M. Kelso, Xenia, Ohio.

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The Junior pin—a pretty pin for juniors, in blue and silver.

The Home Mission Map. Societies should be urged to secure one to be placed on the wall of their church or lecture room. For the special price at which they are offered many orders should be received.

Missionary pictures—interesting pictures of missions and missionaries.

The General Secretary stands ready at all times to help you in your work, answer questions, or aid you in solving any difficulties which may arise in doing your part of this very important work.

MISS SUSAN E. McNALL
Literature Secretary
518 Washington Ave.
Carnegie, Pa.

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(Mrs.) Ada Kerr Wilson.
Secretary.

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Albany		35.00												5.00						40.00
Allegheny	322.00	237.00	116.00	5.00	180.00	11.00	28.00	28.00				50.00							5.00	982.00
Argyle	25.00	275.00				4.00														304.00
Arkansas Valley	8.00																			8.00
Beaver Valley	40.00	85.00	45.00	10.00	18.00	1.00	5.00	5.00				25.00		5.00					5.00	244.00
Big Spring	5.00		4.00		5.00	4.00														18.00
Caledonia	33.00	32.00	32.00	13.00	17.00		5.00					25.00								157.00
Chartiers	26.00	625.00	80.00	5.00	75.00		10.00					25.00			10.00	10.00			10.00	876.00
Chicago	30.00	130.00	23.00	20.00	32.00		16.00	2.00						5.00						258.00
Cleveland	31.00	175.00	57.00	11.00	13.00	10.00	5.00	5.00												307.00
College Springs	8.00	200.00	15.00		15.00		10.00					25.00								273.00
Colorado	15.00	60.00	10.00	5.00	25.00	5.00	9.00													129.00
Concordia	38.00		2.00		2.00															42.00
Conemaugh	33.00	60.00	15.00			37.00								11.00						156.00
Delaware		83.00	23.00		19.00	4.00														129.00
Des Moines	37.00	297.00	35.00	23.00	13.00	10.00	5.00												1.00	421.00
Detroit	10.00		4.00		5.00															19.00
Frankfort	35.00		14.00		10.00															59.00
Garnett		11.00																		11.00
Illinois Central	24.00	10.00	15.00	5.00	50.00	15.00														119.00
Illinois Southern	15.00	402.00	31.00	28.00	25.00		7.00	4.00							7.00				5.00	524.00
Indiana	8.00	149.00	40.00		39.00	5.00														211.00
Indiana Northern	5.00		5.00																	10.00
Iowa Northwestern	10.00		5.00		5.00															20.00
Kansas City		64.00	3.00	3.00	3.00														1.00	74.00
Keokuk	8.00	125.00	18.00		6.00		2.00													159.00
Lake	45.00	108.00	15.00		34.00		2.00	2.00												206.00
LeClaire	23.00	33.00			5.00															61.00
Los Angeles																			5.00	5.00
Mercer	12.00	112.00	13.00	5.00		5.00	10.00								13.00					170.00
Monmouth	23.00	184.00	10.00	5.00	17.00	10.00	5.00				20.00	25.00								299.00
Monongahela	138.00	744.00	205.00				43.00	14.00						15.00	32.00	31.00	8.00			1230.00
Muskingum	60.00	195.00	5.00	10.00		3.00														273.00
New Jersey	3.00	20.00	3.00																	26.00
New York								3.00												3.00
Ohio First	13.00	130.00	37.00		36.00	10.00	4.00	9.00												239.00
Oklahoma	10.00		10.00			2.00														22.00
Omaha	5.00	60.00	10.00		14.00	8.00														97.00
Oregon											10.00									10.00
Pawnee	4.00		10.00		9.00															23.00
Idaho	2.00	25.00	2.00	2.00	5.00	2.00	12.00							8.80						58.80
Philadelphia			10.00																	10.00
Pittsburg	25.00	7.00																		32.00
Puget Sound	25.00	5.00	15.00	8.00	14.00															67.00
Rock Island	7.00	14.00	13.00		5.00															39.00
San Francisco	113.00	141.00			15.00							50.00		.75						319.75
Sidney	35.00	14.00	19.00		17.00		2.00							1.00					1.00	89.00

Spokane	3.00				3.00															6.00
Steubenville	27.00	45.00			10.00															82.00
Westmoreland	70.00	143.00	91.00	25.00	21.00	15.00	36.00	5.00							3.00					409.00
Wheeling	85.00	25.00	10.00		10.00															130.00
Wisconsin	20.00		5.00		13.00			3.00												41.00
Y.P.C.U., Conemaugh Pres.		114.00																		114.00
Mr. and Mrs. W. L. Taylor		275.00																		275.00
Rev. J. K. M'Clurkin, D.D.		800.00																		800.00
Norris Square S.S., Phila.		125.00																		125.00
Mr. and Mrs. G. M. Paden		100.00																		100.00
Mrs. H. M. Shaw		1.00																		1.00
Industrial Department					936.45															936.45
Frenchburg			8.00																	8.00
Refund	116.82	34.85																		151.67
Mrs. J. K. Johnston	18.00																			18.00
Mrs. J. R. Nelson	100.00																			100.00
Miss. Social Union, St.Louis	12.50																			12.50
J. M. S., Sialkot						5.00														5.00
Rent										20.60										20.60
Mrs. F. O. Ross											10.00									10.00
Mrs E. B. Mahood																			5.00	5.00
Interest	199.38	12.82	37.50		9.37							30.00		300.90					32.50	622.47
Returned on loans Inv.													256.94							256.94
Parsonage Repayments									1781.25											1781.25
Items of cents														1.22						1.22
TOTAL	1960.70	6492.67	1120.50	183.00	1730.82	166.00	216.00	80.00	1781.25	20.60	40.00	255.00	256.94	353.67	65.00	41.00	8.00		70.50	14841.65

Young Women's Special, $373.00. Temperance, $38.00.

SENIOR LIFE MEMBERS:. Mrs. John F. Fraser; Mrs. W. J. McElhenner; Miss Josephine White; Mrs. S. A. Copeland; Mrs. J. T. Logue; Mrs. W. P. Gillespie; Mrs. A. H. Baldinger; Mrs. David Caldwell; Miss Katherine K. George.

JUNIOR LIFE MEMBERS: Merle Ross; Mary Evelyn Black; Robert Hugh Burnside; William Wright Burnside.

PAYMENT ON LOAN INVESTMENTS: Eighth Chicago Congregation, $256.94.

PARSONAGE RE-PAYMENTS: South Sharon, Pa., $80.48; Corsicana, Texas, $47.18; Allison Park, Pa.,$41.63; Montrose Ave., Chicago, Ill., $88.80; Bellingham, Wash., $55.50; Spirit Lake, Idaho, $55.50; Pinckneyville, Ill, $138.20 (last payment); Arkansas City, Kansas, $41.67; Gas City, Kansas, $26.50; Nampa, Idaho, $55.50; Ewing, Neb., $20.44; Emporia, Kansas, $69.38; Central Falls, R. I., $69.38; Lincoln,Neb., $75.00; Stafford, Kansas, $27.75; Vandergrift, Pa., $277.50; Warrington Ave. (13th) Pittsburgh, Pa., $86.00; Canon City, Colo., $52.75; Gladden, Pa., $37.46; Burlington, Iowa, $55.50; Rock Island, Ill., $69.38; Whittier, Calif., $26.50; Waterloo, Iowa, $83.25; First Tacoma, Wash., $200.00.

MRS. J. B. HILL, Treasurer, 5630 Bartlett Street, Pittsburgh, Pa.

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Muskingum	60.00	195.00	5.00	10.00		3.00														273.00
New Jersey	3.00	20.00	3.00																	26.00
New York								3.00												3.00
Ohio First	13.00	130.00	37.00		36.00	10.00	4.00	9.00												239.00
Oklahoma	10.00		10.00			2.00														22.00
Omaha	5.00	60.00	10.00		14.00	8.00														97.00
Oregon											10.00									10.00
Pawnee	4.00		10.00		9.00															23.00
Idaho	2.00	25.00	2.00	2.00	5.00	2.00	12.00							8.80						58.80
Philadelphia			10.00																	10.00
Pittsburg	25.00	7.00																		32.00
Puget Sound	25.00	5.00	15.00	8.00	14.00															67.00
Rock Island	7.00	14.00	13.00		5.00															39.00
San Francisco	113.00	141.00			15.00							50.00		.75						319.75
Sidney	35.00	14.00	19.00		17.00		2.00							1.00					1.00	89.00

Spokane	3.00				3.00															6.00
Steubenville	27.00	45.00			10.00															82.00
Westmoreland	70.00	143.00	91.00	25.00	21.00	15.00	36.00	5.00							3.00					409.00
Wheeling	85.00	25.00	10.00		10.00															130.00
Wisconsin	20.00		5.00		13.00			3.00												41.00
Y.P.C.U., Conemaugh Pres.		114.00																		114.00
Mr. and Mrs. W. L. Taylor		275.00																		275.00
Rev. J. K. M'Clurkin, D.D.		800.00																		800.00
Norris Square S.S., Phila.		125.00																		125.00
Mr. and Mrs. G. M. Paden		100.00																		100.00
Mrs. H. M. Shaw		1.00																		1.00
Industrial Department					936.45															936.45
Frenchburg			8.00																	8.00
Refund	116.82	34.85																		151.67
Mrs. J. K. Johnston	18.00																			18.00
Mrs. J. R. Nelson	100.00																			100.00
Miss. Social Union, St.Louis	12.50																			12.50
J. M. S., Sialkot						5.00														5.00
Rent										20.60										20.60
Mrs. F. O. Ross											10.00									10.00
Mrs E. B. Mahood																			5.00	5.00
Interest	199.38	12.82	37.50		9.37							30.00		300.90					32.50	622.47
Returned on loans Inv.													256.94							256.94
Parsonage Repayments									1781.25											1781.25
Items of cents														1.22						1.22
TOTAL	1960.70	6492.67	1120.50	183.00	1730.82	166.00	216.00	80.00	1781.25	20.60	40.00	255.00	256.94	353.67	65.00	41.00	8.00		70.50	14841.65

Young Women's Special, $373.00. Temperance, $38.00.

SENIOR LIFE MEMBERS:. Mrs. John F. Fraser; Mrs. W. J. McElhenner; Miss Josephine White; Mrs. S. A. Copeland; Mrs. J. T. Logue; Mrs. W. B. Gillespie; Mrs. A. H. Baldinger; Mrs. David Caldwell; Miss Katherine K. George.

JUNIOR LIFE MEMBERS: Merle Ross; Mary Evelyn Black; Robert Hugh Burnside; William Wright Burnside.

PAYMENT ON LOAN INVESTMENTS: Eighth Chicago Congregation, $256.94.

PARSONAGE RE-PAYMENTS: South Sharon, Pa., $80.48; Corsicana, Texas, $47.18; Allison Park, Pa.,$41.63; Montrose Ave., Chicago, Ill., $88.80; Bellingham, Wash., $55.50; Spirit Lake, Idaho, $55.50; Pinckneyville, Ill, $138.20 (last payment); Arkansas City, Kansas, $41.67; Gas City, Kansas, $26.50; Nampa, Idaho, $55.50; Ewing, Neb., $20.44; Emporia, Kansas, $69.38; Central Falls, R. I., $69.38; Lincoln,Neb., $75.00; Stafford, Kansas, $27.75; Vandergrift, Pa., $277.50; Warrington Ave. (13th) Pittsburgh, Pa., $86.00; Canon City, Colo., $52.75; Gladden, Pa., $37.46; Burlington, Iowa, $55.50; Rock Island, Ill., $69.38; Whittier, Calif., $26.50; Waterloo, Iowa, $83.25; First Tacoma, Wash., $200.00.

MRS. J. B. HILL, Treasurer, 5630 Bartlett Street, Pittsburgh, Pa.

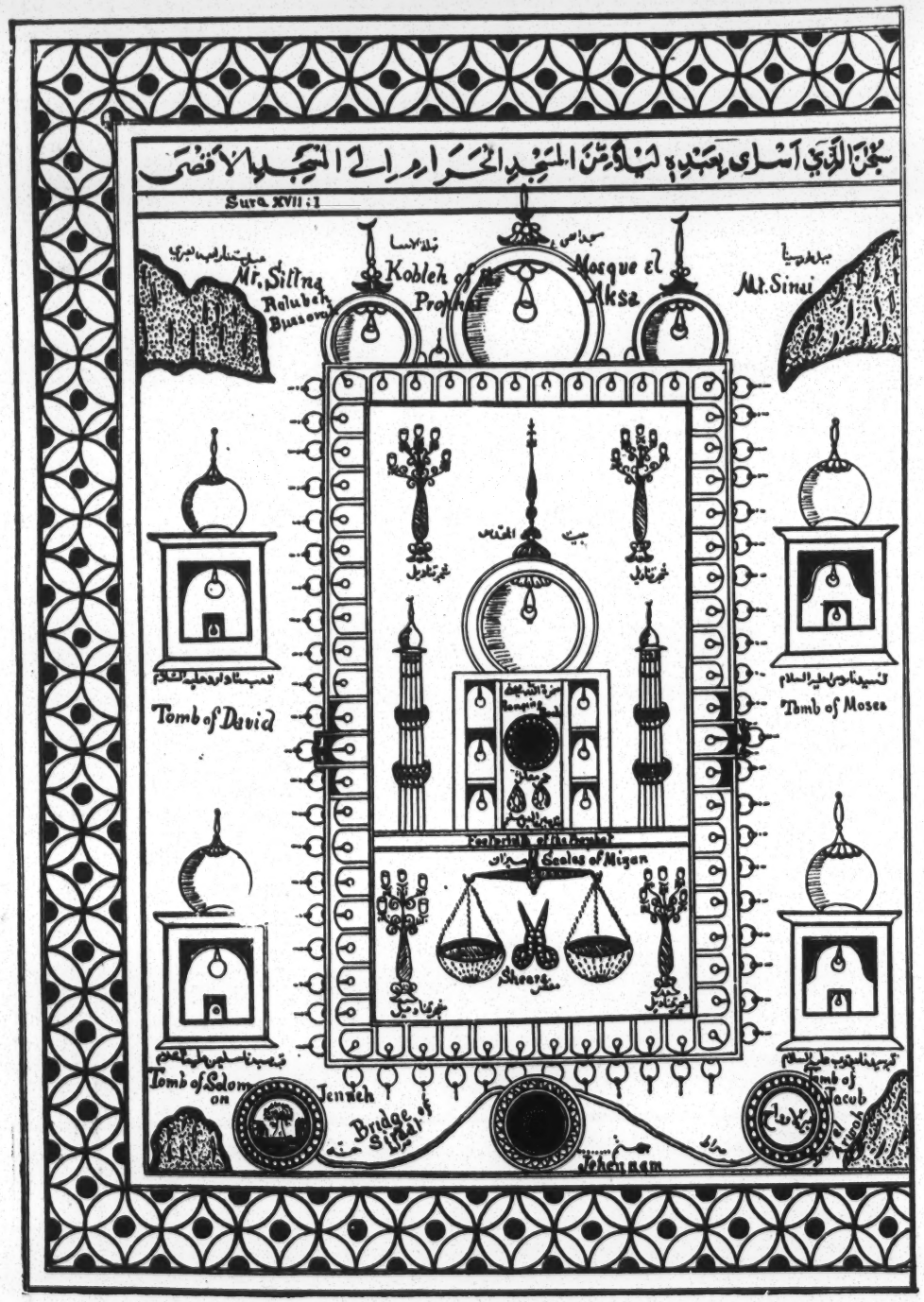
The Great Crisis!

Christ or Mohammed?

A Challenge to Our Faith

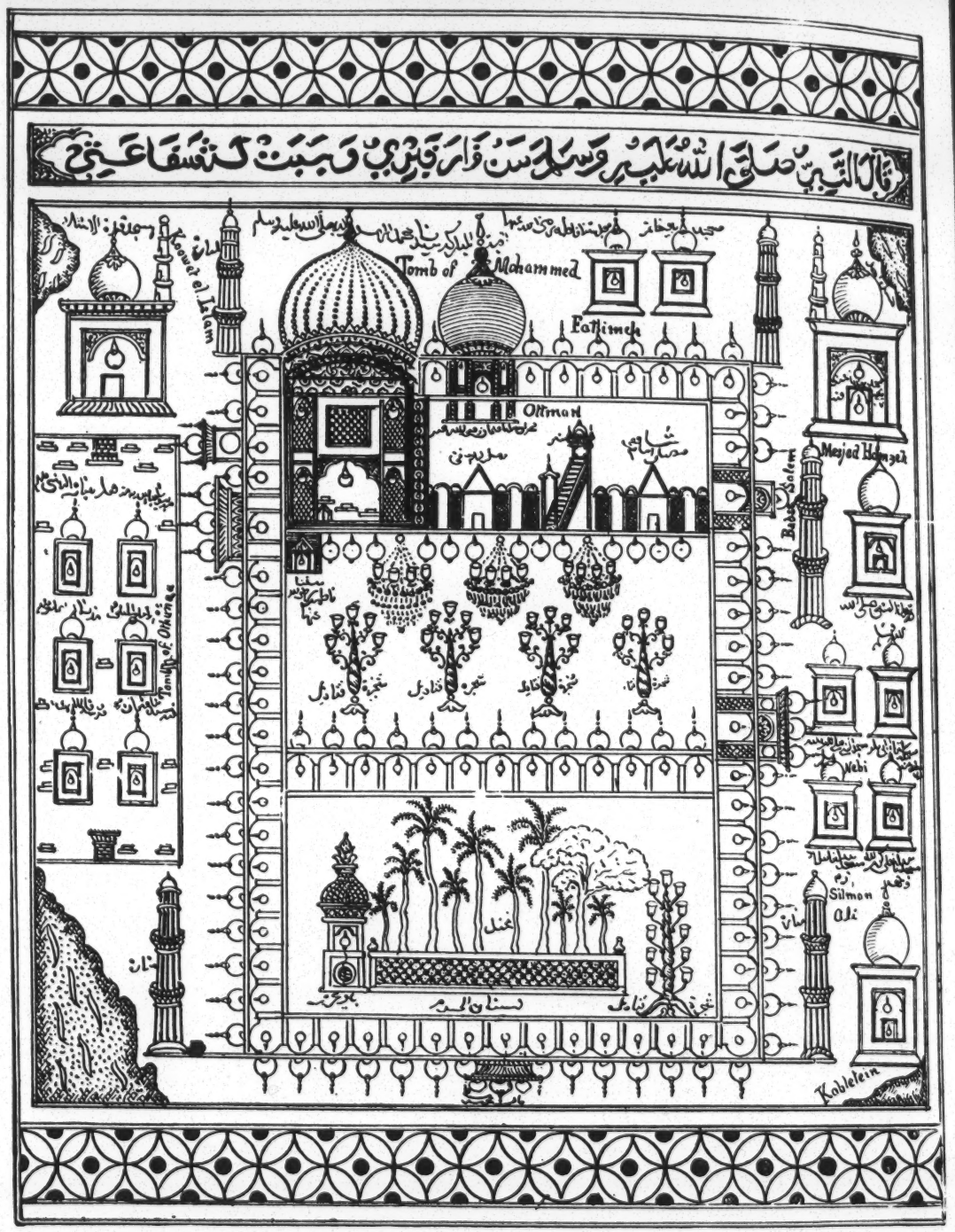
for the Mohammedan World.

Plate IV.



By Permission Missionary Review of the World.

Plate III.



THE MECCA

This Certificate is given to Moslem Pilgrims to Mecca and i

(SEE ARTICLE ON

Plate II.

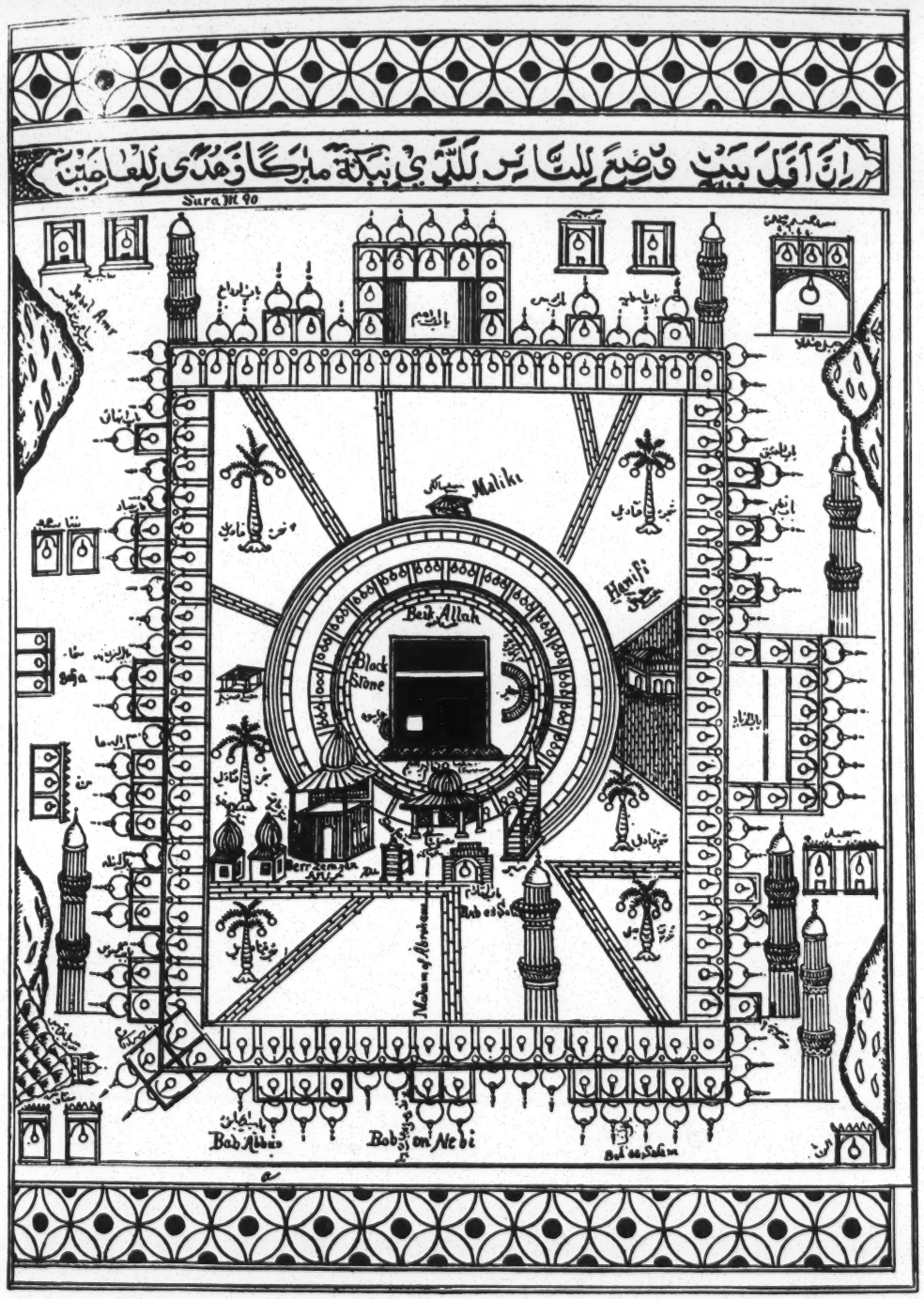
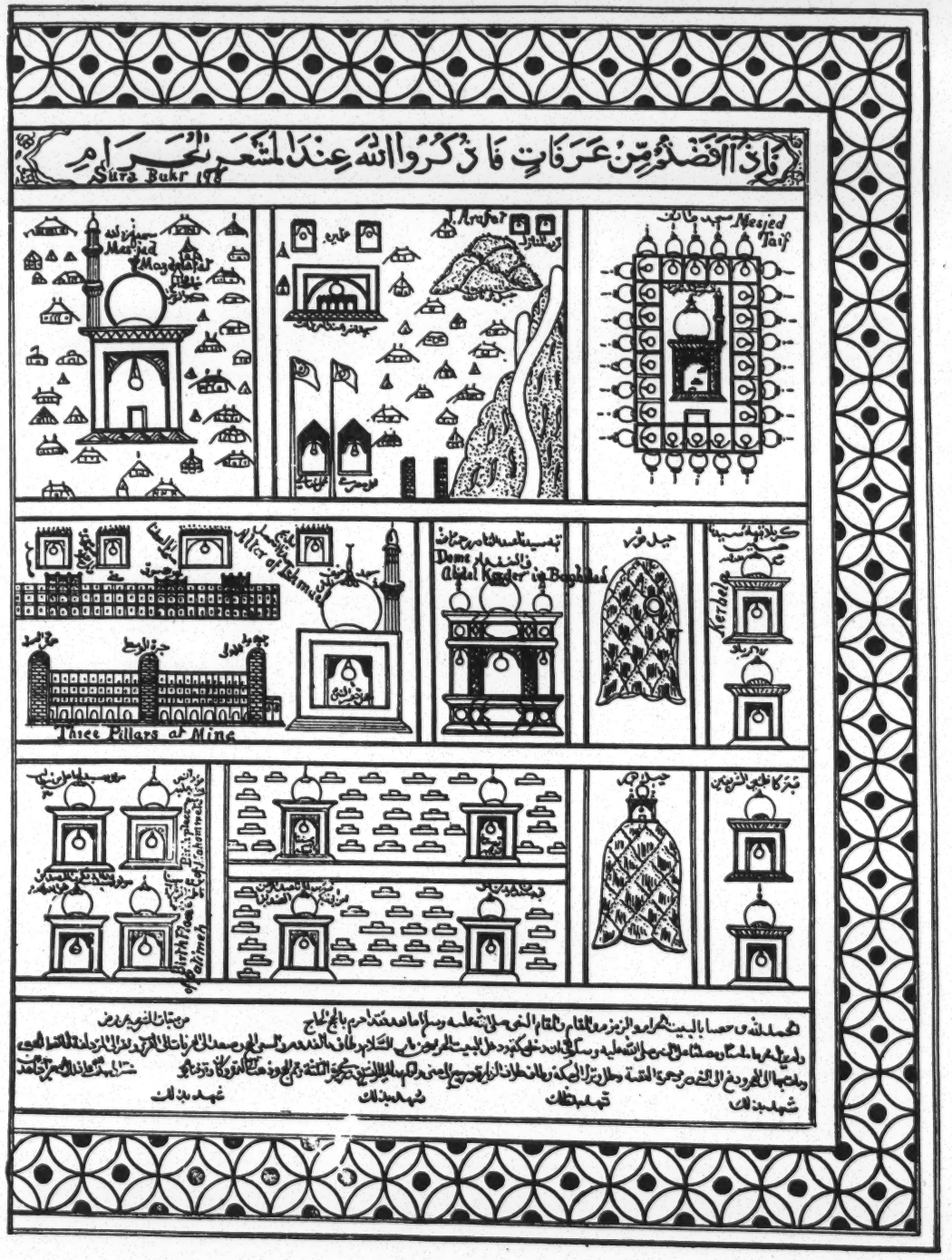


Plate I



A CERTIFICATE.

and is considered by them as good as a Passport to Heaven.

(SEE NOTICE ON PAGE 269.)